AFTER DEATH WHAT? THIS PAPER TELLS YOU

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH

The Psychic Observer

TRUTH FOR AUTHORITY NOT AUTHORITY FOR TRUTH

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The Birth of MODERN SPIRITUALISM

Written the year 1868 by

Emma Hardinge (BRITTEN)

★ ★ ★ ★ ★ ★

This account, written twenty years after the beginning of *Modern Spiritualism*, is an authoritative picture of the viewpoint of the early founders . . . as to the first mediums of that time and their phases of phenomena.—Ed.

★ ★ ★ ★ ★ ★

A few years ago, the author, being on a lecturing tour in the vicinity of a large village of the community known as "*Shakers*," was waited on by some of their members for the purpose of communicating certain facts, which they seemed to think it was essential to the cause of truth, should be laid before her. One of the party, a man distinguished for his literary talents and the integrity of his character, read a document which purported to be an account of a special visitation of the guardian "*spirits*" who openly communed with the members of that society.

It seemed that manifestations of spiritual presence, through rappings, movings of furniture, visions, trance, clairaudience and clairvoyance had been common amongst the *Shakers* since the time of their foundation, some seventy years ago.

A New Era

The particular manifestation, to which the visitors desired to call attention, took place about 1830, when a multitude of spiritual beings, with the most solemn and forcible tokens of their presence, in a variety of phenomenal ways, indicated the approach of a great spiritual crisis, in which they designed, for a season, to withdraw the special gifts enjoyed by the *Shakers*, and pour them out in mighty floods upon the "*world's people*," who, for the realization of certain Divine purposes, faintly shadowed forth, were to be visited by unlooked-for and stupendous tokens of spiritual presence.

The commencement of the promised *New Era* was to be inaugurated by an extraordinary discovery of material as well as spiritual wealth. Mines of treasures were to be discovered in the earth and floods of spiritual light were to descend from Heaven, and both of these vast outpourings were, it was predicted, to occur in the year 1848 and to continue until about 1870, when fresh sensuous and super-sensuous demonstrations were to proclaim the inauguration of another era.

The "Shaker" Movement

The record of the spiritual visitation together with the details of the communication was shown to the author, duly attested by numerous witnesses, and bearing the date about 1829 or 1830.

The document stated further, that the *shakers*, fearing lest their beloved "*guardian angels*" proposed to withdraw from them altogether, wept in such abundance that their tears fell on the ground like rain, and bedewed the sacred floor on which the angelic presence shone. The authenticity together with the date of this prophecy has been confirmed by numerous communications from other *Shaker* communities, and in further corroboration of its truth, we call attention to the fact that the discovery of gold in California and the breaking out of Spiritualism through the "*Rochester knockings*" both occurred in 1847-1848.

In a most excellent work, published as early in the progress of modern American Spiritualism as 1855, giving a detailed account of its facts and fanaticisms up to that period, *E. W. Capron*, its author, relates, chiefly upon his own authority as an eye-witness, a full and interesting account of that initiatory phase of the manifestations known as the "*Rochester knockings.*"

The Poughkeepsie Seer

Dr. Robert Hare, Judge Edmonds, Hon. Robt. D. Owen, and other American writers of celebrity have repeated in substance Mr. Capron's narrative. Several journals and a great many ephemeral pamphlets now out of print have given the sum of the history with more or less fidelity, so that a repetition of this oft told tale might appear supererogatory and almost impertinent, were its insertion not in strict accordance with the principal aim of a work which promises rather a compendious resume of the facts already patent to the public mind than any originality of detail or novel revelation in connection with it.

Even the privilege enjoyed by the author of an intimate acquaintance with the famed "*Poughkeepsie Seer*," the "*Rochester mediums*" and Dr. Phelps, of Stratford affords no new sources of information in addition to the facts already detailed. But, as these facts form the opening wedge that rent asunder the rock of ancient supernaturalism, converting it into the light of modern Spiritualism, the omission of these details would shear effects from their legitimate causes, and display the blossom and fruitage of a great movement severed from the root which gave it birth.

The astonishing power of the human mind revealed through the magnetic sleep were not phe-

(Continued on Page 4, Col. 1)

Rosna's 100th Anniversary Proof Through Spirit Photography

Psychic Observer

Fox Sisters, Rosna, Home Manifest *Through* RARE MEDIUMSHIP

By The Editor

What may be catalogued as one of the most evidential series of psychic demonstrations occurring in this era, began when *J. Edward*, noted *Keystone State* spirit photographer, held a private seance for the editors of *Psychic Observer* September, 1947, at *Camp Silver Belle*, Ephrata, Pennsylvania.

Although the actual sitting took place *Labor Day*, the negative of the photograph was not developed until later . . . owing to the fact that *Mr. Edward* was advised by his spirit collaborators to keep the film in its container and not develop until permission so to do be given.

It was not until some time later, during a materialization seance conducted by *Ethel Post-Parrish*, that permission to develop the negative was extended but, before these details are outlined, the extras on the above picture are: *Daniel Dunglass Home* (extreme right), *Katherine* (Katie) *Fox* (directly above Mrs. Pressing) and ectoplasmic script "ROSNA."

All are clear and positively evidential.

Not For Researchers

Evidence began to mount when *Silver Belle*, during the above mentioned seance, announced the presence of *Home, Rosna, Kate* and *Margaret Fox* . . . saying that these spirits had been working some time to complete the above picture through the mediumship of *J. Edward* and that they believed their likenesses would appear when the negative was developed.

At this point, it must be repeated . . . the picture above was *not* developed immediately after the editors had their seance with *J. Edward*. Instead, the medium was instructed to keep the film in the camera and not to withdraw it until advised by his own spirit teachers, who, as it happened, did not allow it to be developed until after the *Ethel Post-Parrish* seance cited above.

Psychic Researchers and those staunch souls who are forever alluding to possible "*off-color*" interference by the medium, or some one who might have an "*ax to grind*," may point to the lapse of time as damaging to the evidence but the picture above speaks for itself and challenges duplication. Furthermore, the negative is open to inspection by those qualified to give an opinion.

Ethel Post-Parrish

The real test lies in the development of the negative after instructions given by the spirit collaborators. Details on this score were provided by *Elmer Dunkle*, Life Science Laboratories, Inc., 14 North 5th St., Reading, Penna.

The negative in the container, held by J. Edward, was, upon instructions from *Silver Belle*, turned over to *Roy Amidon*, who was accompanied to the developing room by four witnesses, *Joseph Carfero, Lawrence Perrons, Herman Mosler* and *Alfred Goulreault.*

Rosna Speaks!

A detailed description of the materialization seance, after which the above picture was developed, has been submitted to *Psychic Observer* by *Mr. Dunkle.* Interesting sidelights brought out in his article, lend additional evidence to the entire procedure, for *Mr. Dunkle* states that after the medium (*Ethel Post-Parrish*) was entranced, *Silver Belle* materialized and said the peddler, *Charles Rosna*, was present. Almost immediately, according to *Dunkle*, loud raps were heard and a voice called out: "*I am Charles Rosna. I hope to bring you something for your centennial year. No one on your side has my picture. To show myself on the picture would be useless. I'll try another way.*"

For The Centennial

Dunkle's account describes how *Katie Fox* materialized and stated that she would attempt to project an "*extra*" of herself on the negative. Touching upon the 100th anniversary of *Modern Spiritualism*, the famous Fox sister said: "*One hundred years ago, these phenomena were started with my sister and I as the instruments. This meeting (seance) here tonight has been dedicated by Dr. Joseph Banks (Ethel Post-Parrish's principal spirit collaborator) to the Fox Sisters, Charles Rosna and Modern Spiritualism. This is something for the centennial next year . . . and this, your religion and mine, was the only religion*

(Continued on Page 4, Col. 5)

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CLAIRVOYANCE

Significance and Value

It is strange and sometimes baffling that science, which has accomplished so much to promote human progress, left the spiritual sphere and the soul exclusively to the theologians and the clergy.

Practical Use of Clairvoyance In Diagnosis and In Healing.

DR. CHARLES AUG. CHVAL
Osteopathic Physician
2530 So. Lawndale Avenue
Chicago 23, Ill.

With the transmutation and the splitting of the atom, mankind is either approaching the *golden age,* or else its own *destruction.* Science today stands upon the threshold of much greater discoveries in the domain of metaphysics and in the realm of the invisible *Spiritual World.*

Whosoever watchfully follows the current events can hardly ward off not seeing the awakening glow of a new epoch, disclosing new aspects of the mysterious unknown. What there was wisely guarded by the great masters for many centuries and what was hidden before the profane and materialistic world is emerging again anew.

Be Scientific!

The study of spiritual forces and phenomenons is capturing the thoughts of thousands. Science, which always was more or less skeptical towards psychic manifestations and problems, is beginning to alter its standpoint of distrust into a favorable good will of assistance and advice. Such a sincere attitude of the scientists is welcomed with joy by every human being and lover of truth.

It would not only be unscientific, but outright foolish to deny the possibility of *clairvoyance, clairaudience, telepathy* and numerous manifestations of the soul. In the fragile shell of the human body are treasures hidden the worth of which all the wealth of the world cannot outweigh.

Who makes this discovery can rightfully call himself immortal and the happiest creature under the sun. The human soul is claiming its right to become godly and pure, worthy of all the blessings which the benevolent nature and the Creator himself has bestowed upon her.

Colossal Responsibility

It is strange and sometimes baffling that science which has accomplished so much to promote human progress, left the spiritual sphere and the soul exclusively to theologians and clergymen, who did not always have the pure truth in mind, but more the interest of their own caste and supremacy. So we all have sinned in the past and now it is time that we should look into our inner life and recognize ourselves.

If mankind will not call a halt in its money madness, greed, selfishness and hankering for power and fame, then woe unto us. With the discovery of the atomic power, with its intrinsic deadly rays the United States of America has gained military might over all the world, but whether they can dominate over themselves and for how long, even with such a power in their hands, are the ponderable questions.

Before the *Almighty*, we are facing a colossal responsibility. If these forces should tumble into the clutching desecrated profit seeking hands of warmongers, again I say woe unto us.

Noted Czech Spiritualist

Psychic Observer

Dr. Charles Aug. Chval

Yes, this power and destructive force of the atom terrifies mankind and the whole world. Against the atomic bomb there is no defense. However, there is another power and salvation, a force surpassing millions of times that of the atom. It is the power of the ATMA, which is the very soul and spirit of God, the breath of the immortal essence of *All in All.*

Only this power can save us from fear, despair and devastation caused by the seemingly greatest discovery of the twentieth century. There will be more and still greater discoveries in the physical world, but none that would surpass the discovery of *Christ* in the human soul.

Look To The Immortal

The human eye aided by huge telescopes can penetrate the *Universe,* but the eye of the soul has a far greater range, in fact its sight when fully awakened is unlimited. The word ATMA originates from the *Sanskrit* meaning breath, the *All in All* principle, the essence, or the soul of the *Universe.*

And so I say that one should turn his mind upon his immortal soul and not quake before the force of the Atom. This soul which resides in every human being is able to see. *Clairvoyance* is real, it is not a deception, it is an actual fact.

I have not in mind to enlarge upon or try to support and prove this fact by quoting authorities and citing testimonies. There are many books that have been written on this subject and are available in libraries and bookstores.

Clairvoyance was known in the earliest ages and during the middle age those who professed that they have such a faculty were often cruelly persecuted. Today, the stake nor the pillory does not threaten anyone, but his social status and livelihood may suffer and be endangered. Therefore, no wonder that so few who possess this occult knowledge venture to speak openly about their tests and experiments.

A Great Truth . . .

Nevertheless, there are signs of a new dawning ushering in a new era with a birth of a new generation who will not stop before the atomic bomb, because they will come to the realization that the Son of man proclaimed a great truth when he said: "*for all they that take the sword shall perish with the sword*" . . .

The field upon which *clairvoyance* will play its part is very extensive. I do not try to enumerate the possibilities in which it can be applied. However, as a physician, I am especially interested in *clairvoyance* for its use in diagnosis, prognosis and treatment of diseases of the body, soul and mind.

In this direction, much has been done already, but there is need of further really honest scientific research which would be willing without prejudice to serve mankind disregarding all vain glory, commercial profit and worldly fame.

Bretislav Kafka

In my recent sojourn in *Czechoslovakia,* I had the opportunity to call on a man who devoted thirty-eight years of his productive life to research work in psychology. A report on this visit appeared in our Czech and American newspapers. In this humble man there is not a bit of selfish pride. He does not claim any miraculous powers. His great book "*New Foundations of Experimental Psychology*" he submits to criticism and judgment of the public as well as to the scientific world.

The book is in its 11th edition and is being translated into English and Spanish languages. The author signed a contract for 200,000 copies. That surely gives testimony of its value and significance.

The author is the well known Master and Sculptor *Bretislav Kafka,* proprietor of an art studio in *Red Kostelec, Czechoslovakia.* One marvels at his accomplishments which are awe inspiring and hardly believable. The author has more than 50,000 tests and experiments with his students and subjects.

The book contains such important chapters as "*Substance and Radiation*", "*Hidden Powers of the Soul*", "*The Laws of the Spiritual World*", "*Prevention and Healing of Diseases,*" "*The Prolongation of the Life Span*" and many other interesting chapters.

Nature Heals

In this restricted summary I permit myself to quote only a very short paragraph from Chapter Seven, page 307, under the heading "*Psychotron-First Class Cure for the Ailing.*" (The word Psychotron is an attempt of translating the Czech term "Odusi", a radiating substance. It is not the aura, nor the prana, but a radiating substance or fluid of the soul.) The author states:

"An age old rule says: '*Nature heals and the physician only supports it.*'

"The experienced physician seeks to support this unknown force in his own way. This great physical, as well as chemical process of vital force endures as long as there is a soul in the body. She is the source of life's strength. This vital power directs all the eliminative and restorative processes of the diseased organism.

"Psychotron" Explained

"It creates the life magnetism and electricity for the support of the glands for abundant discharge of the hormones, prepares, orders and creates various substances in harmony with immutable laws without ever erring. Such useful work as this vital power can perform within a few hours could not be accomplished by all the learned specialists of the world within the course of ages—in fact, never . . .

"Based upon studies performed with clairvoyant subject it is proven that our whole body is imbued with a bright bluish radiating fluid. This glowing fluid is the Psychotron by means of which the soul is present in all its essence in the whole body and this substance animates the entire physical and mental structure.

"Man Teems With Health"

"This *Psychotron* is composed of particles, it is a substance, a basic principle of life. The soul is basically spiritual and has the ability to change in form and substance if some organic part should be changed or removed. If a human being is to be well a perfect mutual union of this principle is indispensable. Then it can be said: "*man teems with health*" . . .

"Whenever some magnetic or electrical disturbance occurs in some part of the body, then illness ensues. The soul in its fluidal part enfeebling thereby the power of metabolism. In order to be well and healthy harmony and balance must be established.

"With scientific research it is proven and through constant studies I have found that the clairvoyant finds that the diseased spot is less luminous and with the progress of the sickness the magnetic radiation is dim and smoky, appears in gray color and in graver cases dark brown, even black.

Clairvoyant Diagnosis

"When the *psychoton* of the soul escapes the diseased part, vitality is lowered and thus this region or part becomes the focus and fertile ground for the toxins, poisons and disease spreading germs. The clairvoyant finds in such parts brightly shining spots (like sparks) the presence of disease generating substances or germs."

Perhaps these few sentences, from this grand and instructive book, suffice in which the layman as well as the savant will find a rich harvest in the field of experimental psychology. To give examples and cite some of the experiments the space of this article is too limited. However, I am personally fully convinced of the practicability of *clairvoyance* in diagnosis and treatment.

The clairvoyant possesses a far wider range of lightwaves and vibrations than he who has to rely upon his physical vision only. For the clairvoyant the physical body is not an impenetrable substance. He sees not only the particular organs, but also the smallest microscopical particles of the cells.

A Beautiful Gift

Such a look into this microscopical world is indeed overwhelming and inspiring. Just see what marvelous geometry and harmony you see in a liver. What a wonderful spectacle is revealed to a clairvoyant in a glomerule of a healthy kidney or in a pentagonal cell of the liver.

(Continued from Page 3, Col. 4)

N. S. A. Editor Resigns

After twenty years of business life and fifty years of active service with the *National Spiritualist Association, Rev. Joseph P. Whitwell,* President Emeritus, has retired as editor of the official organ, "*The National Spiritualist.*" His duties as editor have been taken over by *Rev. Verna K. Kuhlig,* Superintendent of Lyceums.

Rev. Whitwell

By way of explanation, *Rev. Whitwell* says: "*This is not to be interpreted as meaning an entire cessation of all interest in an endeavor for the welfare of our cause, for I do believe that some of the most valuable work that can be done, or has been contributed for the welfare of the world, has been accomplished by those who, having passed the years of Egotism, Haste, Ambition, and Accumulation—have entered the more mature years of Altruism, Calmness, Kindness and Discrimination. So I intend to do whatever I am able to do, so long as possible.*"

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QUESTIONS ANSWERED BY

Andrew Jackson Davis

Mind - Reason - Spirit - Soul

Taken from His Greatest Book
"Answers To Ever-Recurring Questions From the People"

(Continued from Last Issue)

The Philosophy of Storms

QUESTION: "The reply to the query, 'What causes the winds?' to my mind is not satisfactory when applied to what we call 'Storms.' I will state an objection or two: Suppose the air in some section or district of country becomes rarefied to any conceivable possible extent. It is obvious, on a moment's reflection, that, instead of causing what we commonly call a storm—such as tear down forests, unroof buildings, etc., and which generally traverse but narrow strips of country in width, and sometimes travel hundreds of miles in length—the air would press in from all directions to fill the vacuum. This might make a kind of general breeze or blow from all points in the direction of the vacuum, but it could hardly make a storm. Again: If we could imagine some barrier that would keep the air back from all but one direction, it is obvious that the air next the vacuum would rush in first: then the air which was farther back would follow, thus making a Storm to commence at the vacuum and travel backward from it, crab fashion, till exhausted in distance, which is plainly not the case. Will not somebody give a better theory?"

ANSWER: We supposed our explanation of the *cause of wind* at once plain and practical, and our statements to be supported by the results of careful observation. One thing, however, we should have added and dwelt upon at considerable length, namely: that sudden changes of temperature and violent storms are due in part to the action of certain *electrical currents*, which take their rise from all parts of the earth, and thence flow incessantly to the north pole, from which they ascend in a combined body or mighty stream, somewhat like a waterspout at sea, and pour forth onward and upward through the heavens, mingling ultimately with the vital forces of immensity.

"Nature's Divine Revelations"

Whatever a volume or stream of these earthly currents is suddenly formed, as from the electrical emanations of a recently opened volcano or iron bed, the distant strata of the atmosphere are suddenly convulsed with perhaps tempestial disturbances. These disturbances correspond to *"pains"* in the human body, or to the fitful *"paroxysms"* consequent upon a disturbance of harmonies between organ and nerve.

As the earthly electrical currents move from various angles towards the north, with a winding or twisting motion, and as their inconceivable flight has the effect to *rarefy* the sections of air through which they pass, so it is natural to expect that tornadoes and cold storms will be developed, and that they will follow very nearly in the same direction.

Sometimes, however, the exact opposite course would be taken by the storm, owing to other and superior electric attractions, to which the air and clouds would yield. You will find some account of these electrical currents in *"Nature's Divine Revelations"*; also in the first volume of the Harmonia series, and in the *"Harmonial Man."*

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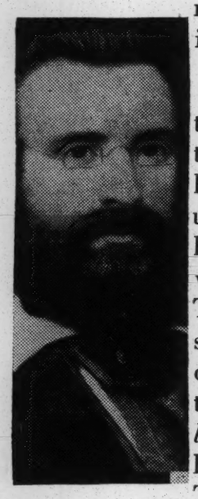
Representatives Wanted (P-230)

Where Is the Spirit World?

QUESTION: "Does the spirit of man ever enter the spirit world before the death of the mortal organism?"

ANSWER: The spirit of man is never out of the spirit world. (By the *"spirit world"* we do not mean the Second Sphere, or Summer Land.) By the term "spirit world" is meant the "silver lining to the clouds of matter" with which the mind of man is thickly enveloped. There is no space between the spirit of man and this immense universe of inner life.



A. J. Davis

Man's spirit touches the material world solely by means of spiritualized matter both within and without his body. Thus the five senses come into contact with matter: 1. The eyes by *light*. 2. The ears by *atmosphere*. 3. The taste of *fluids*. 4. The smell by *odors*. 5. The touch by *vibration*.

Reflection will satisfy you that *you* (a spirit) never did and never can come in contact with solid matter. Matter must be first attenuated and set in motion before *you* can reach out and take hold of it.

Between your Will and the solid rock at your feet there are several graduations of matter spiritualized, but less and less refined as you go forward, until the lowest conditions of life (*i. e.*, vibration, or motion), reaches and touches the stone.

But such conditions and attenuations of matter your spirit (yourself) comes in contact wth the outward world. Interiorly you are already in the spirit world. You feel, think, decide, and act as a resident of the inner life. Death removes the *"cloud of matter"* from before your spiritual senses.

Duality of Man's Nature

Then you see, hear, taste, smell, and touch, more palpably and intelligently, the facts and forces of the world in which, perhaps as a stranger, you have lived from the first moment of your individualized existence. It is not necessary to move an inch from your deathbed to obtain a consciousness of the spirit world, or inner life.

Instantly you perceive *the life of things*, and the shape and situation of the things themselves are also visible in a new golden light, and yet you may not have moved twelve inches from the body just deserted. The duality of man's nature is physiologically and spiritually perfect. Being a spirit, in the spirit world every moment, man can face matter and mold it into countless shapes.

The Summer Land is a vast localized sphere within this universal spirit world.

★ ★ ★ ★ ★ ★

The Summer Land

QUESTION: "What do you mean by the expression 'Summer Land'? If you designate the heavenly world by this expression, why do you use these words more frequently than other terms, such as Spirit Land, Spirit World, etc.?"

ANSWER: There is a philosophical reason for the expression: *"Summer Land."* The difference between this world and the adjoining sphere is as wide and as marked as between the seasons of winter and summer. In this world we find, at best, nothing but the rudiments of the next. Sickness and death terminate man's career on earth.

In the next world he can know, by experience, nothing of either death or sickness. The minutes of man's life on earth are counted by grains of iron and sand. In the next life his time is measured by the ripples of love and wisdom. Evil converts the present life into a stormy winter, and the darkness of ignorance and suffering flings sadness over the whole race; but in the next world there is a summery bloom on the cheek of every one, from the least to the greatest, and the song of the thronging millions is filled with the music of perpetual summer.

But the time is coming on earth when the will of the great Good "will be done" as it is in the Summer World. The realities of the upper life will at last shine into this life, and the *"kingdom of heaven"* will have come with its everlasting verdure, blending the two worlds so perfectly, that every part of earth will be supremely blest and beautiful. Until that holy day, with its omnipotent love and endless glory, dawns all over the earth, it will be naturally and truthfully expressive by way of contrast, to think and speak of the spirit world as the Summer Land.

★ ★ ★ ★ ★ ★

Can Spirits See Material Objects?

QUESTION; "In some of your writings you have put forth this proposition: 'It is a law of Nature that Spiritual things are seen only by Spiritual eyes, and material things by material eyes. Then, on page 174, Penetralia, you say: 'While the party entertained themselves in conversation concerning the diagrams that were hanging on the wall, we (Catherine and I) etc., etc.' Some persons seem to think the statement of Spirits seeing the diagrams 'on the wall,' contradicts the above proposition. Will you please explain?"

ANSWER: Simplicity in expression is a partial test of truth—not crudity nor flaunting extravagance of style — and yet, some truths are so fine, so exquisitely attenuated, that to treat them with simple words seems somewhat like dressing a divine and gentle spirit in homespun sackcloth. We must bespeak attention, close and patient, to the brief explanation we have to give. It has been asked,

—"Who can paint a sunbeam to the blind.
Or make him feel a shadow with his mind?"

Still, it becomes necessary to *"paint a sunbeam,"* and to feel a shadow, in classifying and explaining the class of truths to which our correspondent refers.

Spirit eyes discern material and corporeal objects, by means of the *aura* which emanates from the objects; that is, the eternal eye sees the rose through its fragrance and its qualities, a stone through its latent life-principle, a tree through its expanded life, a physical man through his animating soul, a diagram on the wall through the *nerv-aura* within the markings of the artist, (by which subtle principle a letter is psychometrized.

So on, throughout the whole empire of material forms, the Spiritual eye discerns physical bodies only through their Spiritual qualities, showing that spirit-sight is exactly the reverse of bodily-sight, just as matter is the opposite of mind; and yet, these exact opponents meet in one common center, as all extremes do and must.

(To Be Continued)

SPIRITUALISM IN INDIANA

Benjamin F. Clark, lecturer, healer and mental medium, President of the *Indiana State Spiritualist Association*, minister of the *Psychic Science Spiritualist Church*, 1415 Central Ave., Indianapolis, Indiana.

B. F. Clark

Although not a member of the board of directors of the *National Spiritualist Association* at present, he has, for many years served as a trustee.

Rev. Dollie Clark, his wife, is an outstanding materialization medium. During the summer months, the *Clarks* occupy their cottage at *Camp Chesterfield*, Chesterfield, Indiana.

Clairvoyance

(Continued from Page 2, Col. 5)

But not even here ends this beautiful kaleidoscopic picture.

The clairvoyant in his concentration is able to observe even the elementals, that is the lower elemental beings as they are at work in building the cells, tissues and organs. This confirms the fact that behind all this microcosm and macrocosm are not only invisible forces, but also intelligent beings, yes, uncountable billions of them, whole scales, from the lowest elemental spirits to the grandest of them.

"Behold . . . The Lilies!"

That is not a fantasy, but an established reality. The clairvoyant for instance when he beholds a flower, let us say a lily, he sees not only its outer beauty, but also the interior splendor and magical workshop within. Having then such a revelation, we can better understand the great Master of Galilee when he spoke to his disciples saying: *"Behold and consider the lilies of the field, how they grow, they toil not, neither do they spin, and yet I say unto you that even Solomon in all his glory was not arrayed like one of these."* Matt. 6:29.

The Master saw deeper. He understood the law and order which governs the visible and invisible substance of matter and spirit as well.

Oh what great gifts slumber in the inner man . . . What great tasks are waiting for him . . . What an inspiration for the saddened, forsaken and wearied human beings . . . What a hope for the bodily and mentally ailing . . . What strength and encouragement for those who thought that with death all else is ended forever . . . What a joyful discovery that immortality is not a dream or a deception . . . Yes, to this realization we come when we begin to see with our inner sight, the eye of the soul and when the soul itself awakens from its slumber . . .

Atma Will Conquer

Entering into this new atomic age, let us not forget the all animating "ATMA." The immortal *Czechoslovak* emancipator, President *Thomas G. Masaryk*, closes his great book *"The World's Revolution"* with the slogan *"Jesus—not Caesar."* Let us add to his remarkable advice the slogan *"Atma—the living immortal soul, not Atom—the death substance of matter."*

Yes, *Atma*, not *Atom*, will conquer in the end. Even the *Holy Writ* gives us this warning and admonition *"for all they that take the sword shall perish by the sword."* Mat. 26:52.

Therefore, *not* by might, but by *right, not* by the sword, but by the *Spirit, we gain victory.*

Note: This article, originally written in the Czech language, has appeared in Czech journals in both the U. S. A. and Czecho-Slovakia. Ed.

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Rev. Joseph M. McWilliams, Dean of the *Temple of Spiritual Science* of Jersey City, New Jersey, for the past eighteen years, is now residing in *Camp Cassadaga*, Florida. Later *Rev. McWilliams* will establish a *Temple of Spiritual Science* in Florida of which he will continue to be the Dean.

(P-229)

McWilliams

The Birth of MODERN Spiritualism

(Continued from Page 1, Col. 2)

nomena peculiar to *A. J. Davis* alone, nor unfamiliar to the investigators of occult science; nevertheless it was in his person that they assumed such magnitude and orderly development as to crystallize in one example the experience of preceding ages and represent magnetism and clairvoyance as facts which admit of no dispute.

Not "Poltergeist"

Strange sounds and apparitions of the so-called *dead* were not peculiar to the House at *Hydesville*, inhabited by the *Foxes*, neither was the aura through which spirits could manifest their presence an attribute special to this family alone. Besides the spiritual manifestations of other times and countries, rappings, movements of ponderable bodies, and all the variety of unaccountable phenomena witnessed at *Hydesville*, had often startled the inhabitants of other districts.

Although the weird manifestations at Dr. Phelps' house at Stratford, exceeded in power and persistency any equally well-attested facts of modern spiritualism, their nature was not unfamiliar to those who had ever examined the subject of haunted houses or the doings of the German *"Poltergeist."*

"Spiritual Telegraph"

Still the concrete and scientific characteristics of the spiritual movement in America take their origin in the first attempt at telegraphy, commenced at *Hydesville* and followed out in *Rochester*, and hence we cannot do justice to the subject without a careful review of this portion of it.

From the first workings of the *spiritual telegraph* by which invisible beings were enabled to spell out consecutive messages, they ("the spirits") claimed that this method of communion was organized by scientific minds in the spirit spheres; that it depended mainly upon the conditions of human and atmospheric magnetisms, and pointed to the ultimation of a science whereby spirits, operating upon and through matter, could connect in the most intimate relations the worlds of material and spiritual existence.

They referred to the house at Hydesville as one peculiarly suited to their purpose from the fact of its being *charged with the aura requisite to make it a battery for the working of the telegraph;* also to the *Fox* family as being so endowed.

SHE DIFFERED WITH BLAVATSKY

Psychic Observer

Emma Hardinge (Britten) inspirational speaker and medium (1823-1899 one of Spiritualism's greatest propagandists . . . converted to Spiritualism by *Ada Hoyt* (Mrs. Coan) later developing mediumship of her own—automatic writing, phychometry, healing and prophecy.

She founded and edited *"Two Worlds"*; contributed many noteworthy books: *"Modern American Spiritualism," "Nineteenth Century Miracles," "Art Magic"* and *"Ghostland."*

Unknown to many, she was one of the founders of *The Theosophical Society* until her *"break"* with *Mme. Blavatsky* in 1875.

Authentic Literature

They called this aura the *"life-principle,"* represented it as a force which constituted the person or place in which it existed as a medium, or channel through which spirits could communicate. These glimmerings of philosophy form first stepping stones to a spiritual science; hence it is to the inauguration of a communion based upon these principles that we trace the commencement of the present (spiritualistic) era, and we should deem our history incomplete if it did not start from that point.

In pursuance of this object we shall now invite the attention of the reader to a few extracts from certain pamphlets, written by E. E. Lewis, Esq., of Canandaigua, N. Y.; D. M. Dewey, of Rochester, published in 1850; J. B. Campbell, M. D., of Alleghany, published in 1851; E. W. Capron, of Auburn; and the testimony of various members of the Fox family, rendered in familiar conversations with the author.

No Trickery

It should be stated that the scene of the following manifestations was a small wooden house in the little village of Hydesville, Wayne county, N. Y. The place, not being directly accessible from a railroad, was lonely, and unmarked by those tokens of progress that the locomotive generally leaves in its track, hence it was the last spot where a scene of fraud and deception could find motive for or possibility of successful execution.

The family so prominently identified with the phenomena were persons of worth and integrity. Their little dwelling, though so small and simply furnished as to leave no shadow of opportunity for concealment or trick, was the residence of honest piety and rural simplicity.

Cavalcade of Fact

All who have ever known them will bear witness to the unimpeachable character of the good mother, now happily removed from the scene of her overwhelming earthly trials, while the integrity of the simple-minded farmers who were father and brother to the ladies who have since become so celebrated as the *"Rochester knockers"* stand proved beyond all question.

At the time of the manifestaton the house was tenanted by *Mr.* and *Mrs. John Fox* and their two youngest children, *Margaret* and *Katherine*, the respective ages of whom Mrs. Fox's published statement represents as twelve and fifteen years.

These details insignificant as they may now appear, are due alike in justice to the family and posterity.

When the future of this wonderful movement shall have become a matter of history, and antiquity, if not reverence for spiritual truth shall induce mankind to follow the example of their ancestors, and label the records *"sacred,"* the names now sunk in obscurity and masked by slander may perchance be engraved in monuments of bronze and marble, and the incident deemed too slight for notice may be reverenced as *"holy writ." These* changes of chance and time have happened before. If History repeats itself they will occur again.

Knew the Peddler

From a published statement of the early investigations connected with this house entitled *"Report of the Mysterious Noises, Etc."*, we learn that some disturbance has affected the inhabitants before Mr. Fox and his family came to reside there. Nothing of the kind was noticed, however, until the tenancy of a Mr. and Mrs. ————, who, according to the statement of *Lucretia P.* (a girl who occasionally resided with them) occupied that house for a short time during the winter of 1843 and 1844.

Miss P. in the deposition called forth by subsequent investigations states that one afternoon a peddler apparently about 30 years of age, dressed in a black frock coat, light pantaloons and cap and carrying with him a pack of goods, called on Mrs. ————, who seemed to recognize him as an acquaintance. Shortly after his arrival, Mrs. ———— called her and told her very much to her surprise, that she thought she could not afford to keep her any longer, and, as she was going to Lock Berlin that afternoon, she wished Lucretia to leave the house with her.

All Heard Raps

This the latter agreed to do, but before going, she looked at a piece of dress de laine in the peddler's pack, and requested him to call with it at her father's house the next day. The man promised to do so. But she never saw him more. Mrs. ———— and *Lucretia* then left the house. The peddler and Mr. ———— remained behind, the former being apparently likely to remain there for the day.

After the lapse of three days,

Challenge Her Integrity? Good Deeds Live Forever!

Psychic Observer

Katherine (*"Kate-Katie"*) *Fox* 1841-1892) who, with her sisters, *Margaret* and *Leah*, possessed a type of physical mediumship, known as *"spirit raps"* which startled the world. (See book special No. 36, page 12) and started what is known today as "Modern Spiritualism."

Her mediumship was witnessed and attested by *Horace Greeley, Fenimore Cooper, Robert Dale Owen* and a host of others, whose names are a matter of record for those who take the trouble to read authentic literature upon the subject.

Mrs. ———— sent for *Lucretia P.* from her home and requested her to return to her again. From this time *Lucretia P.* began to hear knockings in the bedroom, and on one occasion, when her employers had gone to *Lock Berlin*, she sent for her little brother, and a companion named *Aurelia*, to pass the night with her.

All the young people that night distinctly heard noises which, as they declared, sounded like the footsteps of a man passing from the bedroom into the buttery, then down the cellar stairs, traversing the cellar for a short distance, and then suddenly stopping.

Cellar Investigated

They were very much frightened, and scarcely slept the remainder of the night. In the *"Report of Mysterious Noises,"* Mrs. P., the mother of *Lucretia*, who resided near, deposed that having called on Mrs. ———— one day, after the foregoing circumstances, she found her quite ill from want of rest on the previous night.

On inquiring the cause, Mrs. ———— declared that she was sick of her life, and that she heard the footsteps of a man traversing the house all night, a statement which she often subsequently repeated. About a week after the visit of the peddler to the house, *Lucretia* having occasion to go down into the cellar, stumbled and fell into some soft soil. Aware that this was unusual, she screamed for assistance, and when Mrs. ———— came to her, she asked whatever had Mr. ———— been doing in the cellar?

Mrs. ———— replied that it was only rat-holes, and a few nights afterwards, the witness related, that Mr. ———— was *"busy for a long time in the cellar filling up the rat holes with earth which he carried there himself."*

The house, as has been stated, was an humble, frame dwelling, consisting of two fair sized parlors opening into each other, a bedroom, and buttery or pantry opening into one of the rooms, and a stairway between the buttery and bedroom, leading down to the cellar, and up to the half story above.

Authenticated History

It seems that those who had inhabited this house previously had never noticed any unusual sounds or disturbances in it. A few months from the occurrences above detailed, it was occupied by a *Michael Weekman*, whose testimony we extract from *Dr. Campbell's* published account of the rappings at Hydesville which states that:

"The first well authenticated history that we have of the sounds so unaccountable to those who have heard them was in a house occupied by *Michael Weekman* in a little village known as Hydesville, in the township of Arcadia, Wayne County. He re-

(Continued on Page 9, Col. 1)

SPIRIT Photography

(Continued from Page 1, Col. 5)

that actually started in America. All the other religions were brought here. Remember that and make the most of it."

Aside from those already mentioned, the following persons attended the above described materialization seance: Lena Barnes *Jefts*, Mrs. Herman *Mosler;* Walter R. *Kratzer*, 301 Madison Ave., Allentown, Penna.; C. *Bartholomew*, Bethlehem, Penna.; Mary M. *Stuart*, Reading, Penna.; Willard F. *Gargas;* Frances *Gargas;* Emily *Fritch*, Reading, Penna.; Dorothy *Monheit*, New York City; Edward *Backner*, Wilmington, Delaware; Mrs. Mose *Gee;* Sophia *Poore;* Sylvia *Shay*, 1250 High St., Williamsport, Penna.; Mrs. Alice M. *Kratzer;* Hattie *Walters* and Caroline P. *Rose*, 937 Hamilton Ave., Allentown, Penna.; Alma *Segerstrand;* Jane *Roumfort* and Elsie *Goudreault*, 518 Franklin St., Reading, Penna.

Prints Obtainable

Describing the picture in detail . . . bottom row, left to right: a spirit extra, believed to be *Margaret Fox* but not clear enough for positive identification. Above the spirit extra of *"Margaret Fox"* is the letter "C", the initial of *Rosna's* first name; next, *Juliette Ewing Pressing* and *Ralph G. Pressing*, who sat for the photograph.

Across the center, in ectoplasmic script is the name R-O-S-NA, so clear it cannot be questioned. Top row, left to right: spirit extra not as yet identified; next *Katie Fox* (See earth picture, left, top column 4, this page); top, right, unidentified spirit face; Extreme dight, *D. D. Home* (see earth picture elsewhere in this edition).

Glossy prints of this photograph are obtainable. Write Secretary, Camp Silver Belle, Ephrata, Pennsylvania for information.

* * * *

See Special Books, No. 29 and No. 36, listed on page 12.

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ALABAMA

Birmingham, Alabama

Church of Spiritual Science, C. of C. Bldg., 1st Ave. & 19th St.; Sun. 3:30 & 7:15 P. M.; Minister, Nell McWhorter; Sec'y, Beulah Kennedy.

Central Church of The Spiritualists, 2213½ Third Ave.; Sun. & Wed., 6:30 P. M.; R. P. H. Sparks.

ARIZONA

PHOENIX—Firstt Spiritual Church, 10th & Fillmore Sts.; Leroy O. Cady.

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ALHAMBRA—The Pyramid Church, Inc., 326 S. Atlantic Blvd.; Thurs. 2 P. M.; Sun. 7:30 P. M.; Emma E. Kingham, Res. Pastor. (AT 2-8632).

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ESCONDIDO—Church of Spiritual Wisdom, 352 West Fifth St., Pastor, C. E. Goodale; Sec'y-Treas., F. E. Watson; Lyceum 10 A. M. Sunday; Healing service and lecture Sunday 7:30 P. M.

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Church of Metaphysical Science of Fresno, 1611 Thomas Ave.; Dollie E. Thuness.

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HANFORD—Church of Revelation. 221½ Lacey Boulevard; Tues., Thurs. & Sun., 8 P. M.; Janet Stine Wolford.

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Psychic Fellowship Group, Masonic Temple, 6840 Hollywood Blvd.; Wed. 8 P. M.; Carol E. McKinstry.

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Spiritual Science Church, 247 West 58th St.; Frank Mickley.

Agasha Temple of Wisdom, 353 North Western Ave.; Sun. & Wed., 8 P. M.; Richard Zenor.

Central Spiritualist Ch., 2201 S. Union Ave., Founder, Elizabeth R. Courtney (Prospect 3827).

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The Optimistic Science Temple, 1719 W. 50th St.; Sun. 7:30 P. M.; Tues. 9:30 A. M.; Wed. & Fri. 8 P. M., Etta Gurkell.

Spiritual Church of Ataraxia, Garden Court Ball Room, 7021 Hollywood Blvd., Motor Court Entrance; Sunday 11 A. M.; Pearl Irene Barnes.

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West Lake Spiritualist Church, 913 South Lake St., Sun., Wed. & Fri., 8 P. M.; Irene Wood; Inez Duncan.

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(Continued Top of Next Col.)

(Los Angeles, Continued)

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The White Brotherhood Center, 744 S. Ford Boulevard; Constance E. Johnson.

Christian Spiritual Church, 6l6l4 Broadway; Sun. 7:30 P. M.; B. L. Pigg.

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Spiritualist Church of Revelation, Inc., 465 Geary St., 4th Floor (No. 40); Thurs. 7:45 P. M., Phenomena; James J. Dickson, Pastor and Materialization Medium, 2940 19th Ave.

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xxx

NEW HAVEN—The National Spritualist Temple, 346 State St.; Sun. 7:30 P. M.; Lillian Tyson.

xxx

STAMFORDAlbertson Memorial Temple of Spiritualism, 485 Summer Street; Raymond E. Burns, Minister.

DISTRICT OF COLUMBIA

Washington, D. C.

First Spiritual Science Church (Branch of The S.S.Mother Church of N.Y.C.), 1900 "F" St., N.W.; Park Central Apartment Hotel, Studio 604; Sun., Tues., Wed. & Thurs. 8 P. M.; Alice W. Tindall.

Mizpah Church of Spiritual Science, Inc., 3423 Holmead Place, N.W., Tues. 7:30 P. M.; Thurs. & Sun. 8 P. M.; Z. A. Wright, L. M. Davis, Lola Miller, Pearl Jarcy; Margaret E. Balcom, 810 Rittenhouse, N. W. Phone: TAylor 0079.

Church of Two Worlds, 1010 Seventeenth St., N.W., Sun. & Wed. 8 P. M.; Freda Dorothy Egbert, Sec'y, 7529 Alaska Ave., N. W., Wash. (12), D. C.; Minister, Hugh Gordon Burroughs, 'Phone: EMerson 0010.

Progressive Church of Spiritualism, Pythian Temple, 1012 Ninth St., N.W., Sun. 8 P. M.; A. Haerman, C. Hickerson, M. McFarland.

Christian Spiritualist Church, 1220 Massachusetts Ave., Sun. & Wed. 8 P. M.; Otto Penter, 1305—52nd Ave. (Hillside), 'Phone: HIllside 7230.

FLORIDA

Cassadaga, Florida

Southern Cassadaga Spiriutalist Camp Meeting Association; Season closes Apr. 1st; Services, Tuesday and Thursday 7:30 P. M.; Sunday, 2:30 & 8 P. M.; Betty Possehl, Iona Brandt, E. B. Page.

Psychic and Healing Center, Laura Martin-Smith.

Johnson Home Circle; Tues. and Fri. 8 P. M.; Roy H. Johnson.

xxx

DAYTONA BEACH—Hays Memorial Spiritualist Church, 221 First Ave.; Marguerite Springstead.

xxx

FT. LAUDERDALE — Beckoning Light Spiritualist Ch., Woman's Club, Stranahan Park; Sun. 8 P. M. at 200 N. E. 4th St., Jewel Williams.

xxx

Jacksonville, Florida

Spiritual Lighthouse, 3817 Main St., Sunday & Thursday, 8 P. M., Ida Pierce. (Phone: 3-1270-M)

Spiritual Science Church, 925 Liberty St., Sunday, Monday, Thursday, 8 P. M., Rosa Lee Smith. (Phone: 3-1465-R).

xxx

Miami, Florida

Little Shenandoah Spiritualist Church, 644 S.W. Sixth Ave.; Sun. & Wed. 7:45 P. M., Ermel McNabb; Pearl Hinkson.

Spiritual Alliance Temple of Light (charter: Nat'l Spiritualist Alliance, Lake Pleasant, Mass.), 54 N.W. 34th Ave.; Sun. & Thurs. 8 P. M.; Mabel Martin.

Schaefer Healing Center, 2237 N.W. 50th St.; Frank J. Schaefer; Martha Ann Schaefer (Phone: 787372).

Temple of Continuity, 4585 West Flagler St., (new church edifice to open on or about April 15th); Geraldine Pelton.

Temple of Revelation, 610 Beacon Manor Blvd. (opening of this Spiritualist Church on or about Feb. 15th); Lyceum, Sun. 10:30 A. M.; Wed. & Sun. 7:45 P. M.; Ruby Schmidt Anderson, 1803 N.W. 6th St. (Phone: 9-9687).

Church of Metaphysical Science, Simpson Park Clubhouse, 55 S. W. Seventeenth Road; Arthur Ford.

Beckoning Light Spiritualist Church, 1621 S. W. Sixth Street; Sunday 7:45 P. M.; Bertie Lilly Candler; Madge Hart; Florence Farrow.

The Truth of Life and Light Spiritualist Science Church, 926 N. W. Third Ave.; Sun. & Thurs. 8 P. M., J. A. Portier.

Elizabeth Memorial Ch., 729 N. E. 71st St.; Friday 7:30 P. M., Marie Wilson.

xxx

Orlando, Florida

Psychic Center 655½ N. Orange Ave.; Sunday & Wednesday, 8 P. M.; Consultations daily; Psychic Classes; Nellie Cherry (Phone, 8766).

Psychic Studio, 2613 East Washington Ave.; Monday & Thursday, 8 P. M.; Murial Parker. (Phone: 3-1412)

Light Spiritualist Church, 3 Miles West on Winter Graden Road (Route 50); Sunday, 7:30 P. M. Anaheim Thrash.

xxx

St. Petersburg, Florida

Church of Spiritual Philpsophy; Sun. & Thurs. 7:45 P. M.; 1715 Tangerine Ave., Clara Knost-Larrick; 'Phone: 717765.

People's Spiritualist Church, 1011 Ninth Ave. North; Wed. & Sun. 7:45 P. M.; Mon. & Wed. 2 P. M. Personal Problem Clinic; Featuring during the month of March . . . Fanchion Harwood & Edith Stilwell; During the month of April . . . Loretta Schmidt & Mable Horton.

Spiritualist Church of he Beloved, 2.06 Central Ave., Ethel Post-Parrish.

Church of Spiritual Philosophy; Sun. & Thurs. 7:45 P. M.; 1715 Tangerine Ave., Clara Knost-Larrick; 'Phone: 77-0035.

xxx

SULPHUR SPRINGS (Tampa)—Cooperative Spiritualist Church (No. 2), American Legion Hall, Bird Ave.; Sun., 2:30 P. M.; H. Louise Miller (Phone: Tampa H-46284).

xxx

Tampa, Florida

Cooperative Spiritualist Church, N.S.A. (No. 1), 402 Grand Central Ave.; Sun., Wed. & Fri., 7:45 P. M.; Lyceum, Sun. 10:30 A. M.; Minister, H. Louise Miller (Phone: H.-46824); Sec'y, Addie G. Drake, 401 W. Idlewild Ave.

First Spiritualist Church, 512 East Paris St.; Tues., Wed., Fri., & Sun. 7:45 P. M.; Dorothy G. Flexer (Phone, 32-7492).

Psychic Center, 315 East Columbus Drive; John Calvert.

ILLINOIS

AURORA—Aurora First Spiritual & Memorial Church, Mission of Love, 529 Clark Street; Emma Ness.

xxx

Chicago, Illinois

Evangelical Spiritual Church, 654 North Parkside Ave.; Harry M. Hilborn.

Faith Spiritual Church, 2614 N. Austin Ave., Sunday 10:30 A. M.; Fri. 7:30; Fred & Emily Ludmann.

1st Fraternal Spiritual Church, 4039 W. Madison St., McEnery Hall; Emma Binz.

1st Spiritualist Episcopal Ch., 721 Belmont; Sun. 2:30 & 7:30 P. M.; Wm. H. Jackson.

Friendly Spiritual Church No. 2, 240 W. 63rd St.; Sheldon Northrup.

Mission of Love (No. 6) Spiritual Church, 1038 N. Springfield Ave.; Sun. 8 P. M. (Last Thursday of month 8 P. M.). F. Peiper; W. J. Rogers.

Spiritual Church of Truth, 3349 West North Ave.; Theo Siers.

Sunflower Spiritualist Church, 2424 North Avers Ave., Wed., 2 P. M.; Sun. 8 P. M., Lena Schaefer

Federation of Spiritualist Churches and Associations, Inc., (Illinois Unit), Midland Hotel, 172 West Adams St., Services Sat. 2:15 & 8 P. M., Anthony Camardo.

First German American Spiritualist Church, Somers Hall, 3349 West North Ave.; M. Schwartz.

Puritan Spiritualist Church, 812 West 59th St., Sun. 8 P. M., Rose MacKay, Pres. 8209 East End Ave.

First Spiritualist Church of Divinity, 6146 South Ashland, Sun. & Thurs. 7:30 P. M.; Freda Brown, Pres. — 'Phone: Hemlock 2447.

First Church of Spirit Healing; Parlor "E," Mezzanine, Hotel La Salle, Madison & La Salle Sts., Sunday, 2:45 P. M., C. A. Burgess, Founder.

First Polish American Spiritualist Church, Embassy Bldg., 3940 Fullerton Ave., (English) Sun. 7:30 P. M.; (Polish) 2nd & 4th Sunday at 2:30 P. M.; Charles Rolack.

Scientific Center of Spiritualism, Midland Hotel, 172 West Adams St., Orchid Room; Sun. 2:45 & 7:30 P. M.; Catherine Larney, President.

Belmont Spiritualist Church, 1219 West Belmont Ave.; Esther Lundquist; Sun. & Thurs. 2:30 & 8 P. M.; Gertrude McAllister, Pres., 'Phone: Van Buren 1625.

Englewood Psychic Science Church, 6514 South Ashland Ave., Sun. & Wed. 8 P. M.; Minister, Rev. Harry A. Tuffs, 6519 South Peoria St. ('Phone: NOrmal 1745).

Third Spiritualist Church (O.O.F.S.), 5931 South Morgan; Sun. 3 & 7:45 P. M.; John Skinner (GRO-9602).

The First Temple of Universal Law (Natural Law), 4740 North Western Ave., Fifth Floor; Sun. 10:45 A. M. and 8 P. M.; Charlotte B. Birkner.

Society of Spiritual Science; Suite 1204; 25 East Jackson Blvd.; Public service, Healing, Lecture and Billets in Church Room 1621 Thurs. 8 P. M.; Message service Sat. 2:30 P. M. in Room 1204; Adult Class Fri. 8 P. M.; Children's Class Sat. 10 A. M.; Maria Strazzantoelli, Minister.

xxx

Cicero, Illinois

First Spiritualist Church, 5033 West 25th Place; Sun. 7:45 P. M.; Monday 8 P. M.; Lena Drews.

Liberal Psychic Science Church, 1331 South 57th Court Sun. 2:30 P. M.; Mon. 8 P. M.; Anthony Camardo.

xxx

DECATUR—1st Spiritualist Ch. of Truth, 993 N. Edward St.; Grace W. Brown.

xxx

East St. Louis, Illinois

First Victory Spiritualist Church, 1120 St. Clair Ave.; Elizabeth Crain

Spiritual Science Church. Sixteenth & Cleveland Ave.; Leona Ellis.

xxx

JOLIET—First Spiritualist Church of Joliet; Services every Sunday, 2:30 P. M. at Jasper & Glenwood Place; Emeline B. Davis, President, 346 Pine St.

xxx

LeROY—J. T. & E. J. Crumbaugh Spiritualist Church; Chas. C. Cunningham.

xxx

OAK PARK—White Flower Temple, Institution of Brotherhood, 130 Harrison St.; Sun. & Wed. 7:30 P. M.; Tues. & Fri. P. M.; Rice R. Massey. (Phone, Kedzie 5732.)

xxx

STREATER—Good Will Spiritualist Ch., 701 East Bridge St., Sun. 7:30 P. M., Emma Dryer, Pres; Olive Haring, Sec'y.

xxx

WESTMONT—Unity Spiritualist Church, 13 W. Quincy St.; E. Backlund.

INDIANA

ANDERSON—Madison Avenue Spiritualist Church, 13th and Madison Ave., Sun. & Thurs. 7:30 P. M.; Fanchion Harwood.

xxx

CRAWFORDSVILLE — Goodwill Spiritual Ch., 212½ E. Main St.; Sun. 8 P. M.; 4th Sun of every month, all day service; Bertha Dailey.

xxx

ELKHART — Clarke's Memorial Spiritual Center, 316 Division St., Jeanette Osborn.

xxx

EVANSVILLE — Union Spiritualist Church, Third Ave. & Michigan Street; Jeannette Hoeppel.

xxx

Fort Wayne, Indiana

Spiritualist Church of Divine Science (N.S.A.), 1615 Wells St. cor. Spring St.; Sun. 7:30 P. M.; Thurs. 2 and 7:45 P. M.; Special Services first and third Sun. of each month at 2:30 P. M.; Bernice Brock, Minister. Russell D. Hawk, Supt. of Lyceum.

Light of Life Spiritualist Church, Blue Room, Wayne Hotel; Sun. 2:30 & 7:45 P. M.; Thurs. 7:45 P. M.; Thurs. 7:45 P. M.; Pearl Lowe

GARY—First Spiritualist Church, 6th & Massachusetts Ave.; Reba Schallon.

xxx

Hammond, Indiana

1st Progressive Spiritualist Ch., I.O.O.F. Hall, East State St.; Myrtle Wright.

Unity Spiritualist Ch., 5454 Hohman Ave.; K. of P. Hall; Ruth Coyle.

xxx

Indianapolis, Indiana

First Spiritualist Episcopal Church, 2802 Carrellton Ave.; C. B. Taggart.

Psychic Science Spiritualist Ch., 1415 Central Ave.; Dollie Clark & B. F. Clark.

The Progressive Spiritualist Church, corner of St. Clair & Park Ave.; Paul Leach; John F. Van Meir.

Spiritualist Center Church, 214 South Arsenal Ave.; C. C. Driskell.

Universal Spiritualist Ch., cor. Hamilton Ave. & E. Washington St., Sun. 7:30 P. M.; Ola Florence; James Florence.

xxx

KOKOMO — True Spiritualist Ch., Red Men's Hall, West Mulberry St., Sun., 7:30 P. M. (Afternoon, evening — every 3rd Sun.); Louise Sutton, C. R. Sutton.

xxx

LAFAYETTE—Church of Divine Truth; Red Man's Hall; Fourth and Ferry Streets; rene Jennings.

xxx

LaPORTE—The People's Psychic Church, 1005 Jeerson Ave.; C. W. Mills.

xxx

MARION—Distributor of Light Spiritualist Church, (S.M.A.), Nebraska & Second St., Mabel Pittman.

xxx

MUNCIE—First Spiritual Church, 102½ North Walnut St.; Opal Swank.

xxx

Richmond, Indiana

Independent Spiritualists' Association, I.O.O.F. Hall, 8th & Main Sts., Room 8; Carrie B. Owens.

Good Samaritan Spiritualist Church, 710½ Main St., Russel Karn and Helen L. Karn.

xxx

Terre Haute, Indiana

Golden Hour Spiritualist Church, 503½ Wabash Avenue; Nellie Hodges; Goldie Russell.

IOWA

CEDAR RAPIDS — Center of Liberal Thought, No. 3, K. of P. Hall, 420 First Avenue, N. E., Sunday 7:30 P. M., Eloise Page & E. B. Page.

xxx

DAVENPORT—Modern Spiritual SChurch. 623 West Fourth St., Daily at 8 P. M., I. Richard Griest.

xxx

DES MOINES — Johnson Chapel Psychic Center, 6701 Douglas Avenue; Vesa E. Huffman.

KANSAS

Kansas City, Kansas

Spiritual Church, 1061 Armstrong Ave., Sunday 7:30 P. M.; Tuesday and Friday, 7 P. M., 828 Ann Ave.; Bettie J. Palmer.

Church of Spiritual Friendship, 1210 Troup Ave.; Sunday: Lyceum 10 A. M.; Lecture 11 A. M. & 8 P. M.; Message service Wed. 8 P. M.; Pastor, E. E. Smith, 1013 Lafayette; Sec'y, Della Glenn, R.R. No. 4, K. C., Kan.

xxx

WICHITA——First Spiritualist Church, 121 South Main St., Neva Durham.

KENTUCKY

BOAZ—Psychic Science Center, Route No. 2; Sally R. Gipson.

LOUISIANA

NEW ORLEANS — Divine Fellowship of Spiritualism, 823 Spain St.; Friday and Sunday, 8 P. M.; Lillian McGivney, Ada DuBard Gunter.

MAINE

PORTLAND—The Alliance Spiritual Center of Portland. Room 36, 53 Exchange St., Roger E. Hooker.

xxx

AUGUSTA — Progressive Spiritualist Church, Cor. Perham & Court Sts.; Sun. 2:30 & 7:30 P. M.; President, W. E. Pierce; Treas. Madeline E. Wing, R.F.D. 1-A, Gardiner, Maine.

MARYLAND

Baltimore, Maryland

Temple of Wisdom (Spiritual Science Church), 500 East 39th St., Sun. 10:30 & 8 P. M.; Wed. 2 & 8 P. M.; Thursday (Healing) 1 P. M.; Pastor, Elizabeth Dennis, 2908 Louden Ave. (Phone: Liberty 4512.

Universal Science Spiritualist Church (N.S.A.), 601 West North Ave. (Cor. John St.); Sunday 7:45 P. M.; Wed. 8 P. M. Pastor Grace H. Betz, 5217 Eastern Ave., (Phone: BR 4292)

United Bible Spiritual Temple, 1815 North Broadway, Grace P. Bauer.

xxx

KENSINGTON (near Washington, D C.)—Spiritual Science Church of Kensington, Wed. 2 P. M.; Friday 8:15; 64 Wheatley Ave., Myrtle A. Pinkney; Phone: Pleasant 1271.

MASSACHUSETTS

AMESBURY — 1st Spiritualist Ch., Odd Fellows' Hall, Water St.; Roxey Newhall.

xxx

Boston, Massachusetts

Daniel Spiritual Church, 59 West Springfield St.; Sun., Tues., Wed. & Fri., 8 P M.; D. H. Durant.

Psychic Center, 198 Dartmouth St. (Opposite Copley Plaza Hotel) Daily 8 P.M., Sunday 3 and 8 P. M.

(Continued Top Next Col.)

The Spiritual Haven, 30 Huntington Ave., Sunday & Wednesday 8 P. M., Harre C. Milesi, Minister.

Universal Science Church, Suite 221, Hotel Manor, 168 Dartmouth St., Tues., Thurs. & Sunday 7:45 P. M.; John E. Reese.

xxx

BROCKTON—Occult Science Ch. G.A.R. Hall, E. Elm St., Charles E. Lyons.

xxx

CAMBRIDGE — First Spiritualist Church, 631 Mass. Ave.; Marion F. Upham.

xxx

FITCHBURG — 1st Spiritual Alliance Ch., 21 Union St.; Mildred D. Smith.

xxx

MALDEN—The Christian Spiritual Ch., 43 Washington St.; Mrs. C. E. Aldrich.

xxx

QUINCY — First Spiritualist Church, 4 Maple St.; Bert DeYoung.

xxx

SALEM—The First Spiritualist Mission, of Salem, Bell Studio, Sewall St.; Gladys Worsencroft.

xxx

Springfield, Massachusetts

First Spiritualist Church, 33-37 Bliss St.; Sun. 3 & 7:30 P. M.; Thurs. 7:30 P. M.

First Spiritualist Alliance Church, 9 Market Street; Elmer Bartlett, Pres.; Alice Thurston, Sec'y; Joseph Henneberg, Treas.

xxx

WORCESTER—First Spiritualist Ch., 35 Oread St.; William R. Irwin.

MICHIGAN

BRIGHTMORE—1st Psychic Ch., 21729 Finkell Ave.; Elizabeth Armitage.

xxx

COLDWATER — Coldwater Spiritualist Temple, 52½ W. Chicago Street, Sunday, 8 P. M.; Pearl Burns.

xxx

Detroit, Michigan

Angelus Spiritual Alliance Ch., Loyalty Masonic Temple, 646 Lothrop (between 2nd Blvd. & 3rd Ave.) May Bute Chamberlain & Mable L. Pate.

Allen Memorial Center, Maccabee Bldg., Putnam & Woodward; Edith Green.

Center of Spiritual Hope, Leota Hall, 3946 Trumbull., Sun. 8 P. M., Hazel Damrau.

First Spiritualist Temple, Samaritan Temple, 5045 4th Ave. (Warren & Putnam Aves.) John Throop.

Spirit Communion Church, 3910 Avery, Homer W. Watkins.

The Gardner Healing Center, 4326 Fourth Ave.; Mon., Wed. & Fri. 9 A. M., to 9 P. M.; Henry Gardner.

Christian Ch of Progress (Spiritualist). Eastern Star Temple, 80 W. Alexandrine Ave.; Ethel E. Peterson.

Dr. Robert Jensen Memorial Church, 2024 Vinwood Ave., Clara Barnett Smith.

First Spiritual Mission, 8629 Grand River, (At Linsdale Ave.) Sunday 11 A. M. & 8 P. M.; Millie Siglar.

Psychic Science Temple Beulah, 9266 Riviera St. (Joy Road & Grand River); Sun. 8 P. M.; Esther Reynolds.

Edward's Memorial Center, 1416 Ferry Park (near Sterling Ave.); Fri. 8 P. M.; Lillian Ryder.

First Universalist Spiritualist Church, 3523 Cadillac ("Little Church Around The Corner"). Sun. 11 A. M. & 7:45 P. M.; Fri. 7:45 P. M.; Elizabeth Eglund.

Aldrich Memorial Church, Parlor "D", Mezzanine Floor, Barlum Hotel, Cadillac Square & Bates. Sunday 7:30 P. M.; B.W. Standen.

National United Church (Spiritual), 8026 Charlevoix (near Van Dyke); Sun. 8 P.M.; Alwynne Rogers, pastor; Mary Bonice.

Psychic Center, 9116 N. Martindale Ave.; James M. Laughton.

Second Spiritualist Church, Maccabee Bldg.; Mezz. Floor; Sunday 8 P. M.; Blanche Quigley.

xxx

EATON RAPIDS — Spiritualist Episcopal Church, "Mother Church," East Hamlin St., Robert G. Chaney.

FLINT — Spiritual Episcopal Church, 733 South Saginaw St., Noah Rice.

xxx

JACKSON — Goodfellow Spiritualist Ch., 1014 LeRoy at Ellery; James Tingley.

xxx

Kalamazoo, Michigan

Ch. of Spiritual Harmony, K. of P. Hall, 801 W. Main St.; Frank G. Wagner, Pres.

Church of Spiritual Truth, 610 Mill St.; Sun. Lyceum 11 A. M.; Sun. 3 & 7 P. M.; Thurs. 7:45 P. M.; Mattie M. Barents.

Spiritual Truth Reading Room. 714 N. Rose St.; Wednesday and Friday, 3 P.M.; Beth Roche.

xxx

Lansing, Michigan

Lansing Spiritual Episcopal Church. Main Auditorium Y.W.C.A. Bldg.; Townsend St.; John W. Bunker.

First Spiritualist Church, 2141½ North Washington Ave.; Mrs. Harold Halley; Gertrude Beane.

xxx

MUSKEGON — Spiritualist Church of Truth, 1143 Spring St.; Harry Rogers.

xxx

ONAWAY — Spiritualist Church; Services Sunday 8 P. M.; Mrs. Richard Martin.

xxx

OWOSSO — First Spiritualist Episcopal Church, 610 Clinton St., Ella Riley.

xxx

PONTIAC — First Progressive Spiritualist hurch, 16 Chase St., Mabel Barnes.

xxx

PORT HURON—The Divine Spiritual Temple, I.O.O.F. Hall, Lapeer Ave.; Sun. 7:30 P. M.; Rebecca Provat.

xxx

ROSEVILLE—Church of Harmony of The Christian Corinthians of America, 17358 Roseville Boulevard (near Maple); Lura Mathews.

xxx

ROYAL OAK—1st Spiritualist Temple, 114 Pingree; Sun. Lyceum, 10:30 A. M.; Sun. services 7:30 P. M.; Pres. Jas. M. Smyth; Sec'y, Margaret Blackburn, 637 Annin. Detroit (3), Michigan.

xxx

SAGINAW—Ch. of Spiritual Truth, Brewster & Webster St.; Alma J. Eastman.

(Continued on Page 8)

ATTENTION! Book Buyers

Watch these columns, pages 6 and 7, Starting with the "A's," in January 10th, 1948 issue, listed alphabetically by author, every book (new and used) in the *Psychic Observer Book Shop*, will appear in these columns.

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(*Continued from March 10th Edition*)

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DULUTH—1st Spiritualist Temple, 601 E. 5th St.; Bessie Magnuson; G. W. Olson. C. Hegge; Ann Smaley.

xxx

Minneapolis, Minnesota

Progressive Spiritualist Church, Minnehaha Hall, 1531 East Lake Street; Sunday 5 & 7:45 P. M.; A. M. Drake; Marion Drake; Hazel King.

Church of Infinite Science, 610-620 East Fifteenth Street. Henry M. Paulson.

3rd Spiritualist Ch., 931 13th Ave., S., Sun. 7:30 P. M.. Max Zoeller.

East Side Spiritualist Ch., I.O.O.F. Hall, 22nd & Central N. E.; Anna Swenson. Effie Peterson

Second Spiritualist Ch., Lyndale & 23rd Ave.; Sun. 7:45 P. M.; John Kahler.

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St. Paul, Minnesota

First Spiritualist Church, Hague and St. Albans; Sunday 7:30 P. M.; Julius Steineman.

Golden Rule Spiritualist Church, 372 St. Peter St., Sunday, 4 and 7:45 P. M.; Mrs. Helen M. Peterson, Pastor.

MISSOURI

Kansas City, Missouri

1st Spiritualist Episcopal Ch., "Little Chapel on Broadway," 3841 Broadway, Sunday & Wednesday 8 P. M.; M. D. Russell, Chas. M. Ball.

Ninth Spiritual Church, 3101 Indiana Ave., Sunday 7:45 P. M.; Tuesday 8 P. M.; Frances M. Tucker.

xxx

St. Louis, Missouri

Psychic Center, 3813 Washington Blvd.; Thurs. & Sun. 8 P. M.. Ida F. Eggers.

Society of Spiritual Fellowship, 3011a N. Market St.; Wed. 2 P. M.; Fri. 8 P. M.; Elsie Andreas.

St. Ann's Spiritualist Episcopal Ch., 5862 Delar Ave.; Sun. & Tues. 8 P. M.; Wed 2 P. M.; Bernice F Bennett

The Church of Spiritual Science, 3804 Wyoming St., Rev. E. R. Foskett & Rose Mary Reisinger; School of Spiritual Science & Philosophy, Rev. Elizabeth Swanks, 4855 Sigel Ave., St. Louis (16).

Third Spiritualist Church, Albrect Hall, 3549 Arsenal St.; Sunday 8 P. M.; Anna Rothmann.

Unity Spiritual Science (Advanced Soul hurch) 4408 North 19th St., Tues. & Sun. & 8 P. M. Josephine Erhart.

Soul Science Spiritualist Church, Sheraton Hotel, Pine Room, Lindell Blvd. and Spring St.; Sunday 7:45 P. M.; Iona Brandt.

Progressive Spiritualist Lyceum & Research Society of St. Louis. 4349 Manchester Ave.; Sun. 2 P. M.; Robert C. Kroll.

NEBRASKA

LINCOLN—1st Church of the Spiritualist, 803 S. 11th St.; Lionel P. Everman.

NEVADA

LAS VEGAS—Psychic Center, 106 Gass St., Ella R. Heap.

NEW HAMPSHIRE

PORTSMOUTH—1st Spiritual Science Ch., 114 Maplewood Ave.; Sun. 3 & 8 P. M.; Thurs. 8 P. M.. Frank Daley.

NEW JERSEY

Camden, New Jersey

4th Spiritualist Ch., 28 N. 26th St.; Wed. & Sun. 7:45 P. M.; 1st & 3rd Wed. 2 P. M.; Elizabeth Giberson.

2nd Spiritualist Ch. (N.S.A.), Legion Room, Walt Whitman Hotel, Broadway and Cooper St., Sunday 7:45 P. M.; Catherine Broome.

CLIFTON—Church of Spiritual Advice, 17 Yereance Ave.; Martha Heimann.

EAST ORANGE—Ch. of Spiritualist Harmony, 7 Hollywood Ave.; Connie Clark.

JERSEY CITY — Grace Divine Spiritual Ch., 191 Griffith St. (near Summit); Sun. 7:30 P. M.. Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Ethel Arrigo.

LEONARDO — High Point Spiritualist Chapel, Chapel Hill (I.G.A.S.): Frances Stevenson; Phillipine Forsman; Charles Holmwood; Marion Storer.

LEONIA—Holy Trinity Church of Psychic Science, 309 Beechwood Place; Sun., Tues. & Thurs. 7:30 P. M.; Mon., Thurs. & Fri. 2 P. M.; Helen M. Paul.

LONG BRANCH—Trinity Church of Spiritual Science, 111 Washington Street; Mary Reva Wood.

NEPTUNE CITY—Star Spiritual Church, 134 Sylvania Ave., Loweta Fine.

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Newark, New Jersey

Ch. of Spiritual Peace, Love & Faith, 769 Hunterdon St.; Wed. & Fri. 8 P. M.; Agatha Remsen.

Ch. of Spiritual Promotion and Harmony, 532 Springfield Ave., Kate Hazelwood.

Little Spiritualist Church, 53 New St., Sun., Wed., & Thurs., 7:45 P. M.; Mon., Wed. & Thurs., 1:45 P. M.; Margaret Winter.

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Paterson, New Jersey

First Spiritualist Church, 142 Carroll St., Sun. & Wed, 7:30 P. M.; Wed. 2 P. M.; Emily Freestone-Hewitt.

West Broadway (2nd) Spiritualist Church, 176 Broadway, Elizabeth Spittler.

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TRENTON—The First Spiritualist Church, 47 North Clinton Ave., Carpenter's Hall; Joseph Paul Hartman; M. A. Hartman.

Union City, New Jersey

Spiritual Church of Divine Guidance, 517 Thirty-seventh (37th) St., Sophie E. Busch, 199 Cambridge Ave., Jersey City.

1st Spiritual Ch. of Resurrection, 510 48th St.; Sun., Tues., Thurs. & Fri. 7 P. M.; Mon., Wed., Thurs. & Fri., 2 P. M.; M. Sliffka.

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WEST ENGLEWOOD — 11th Mt. Pitcairn Spiritual Ch., 27 Forest Ave.; Mon. & Wed. 8 P. M.; Tues. & Fri. 2 P. M.. Louise Gallo.

NEW YORK STATE

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Binghamton, New York

First Spiritualist Church (I.G.A.S.), 299 Chenango St.; Sun. 7:30 P. M.; Myrtle Powell.

1st National Spiritual Ch. Parlor "A", Arlington Hotel, Sun. 7:30 P. M.; Proella Marean; Clarence Titus.

Sunshine Auxiliary, 7 Mulberry Street; Wednesday 7:45 P. M.. Mae Merritt.

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Christ Ch., 987 Halsey (near Broadway) Tues., Wed. & Thurs., 2 & 8 P. M.; M. James Hedenberg.

Divine Spiritualist Ch., 295 Schermerhorn St. (near Nevin St.) Sun., Tues., Thurs., & Fri., 7 P. M.; Mon. & Wed., 1 P. M. Beatrice De Hunt.

W D. Gressinger Memorial Spiritualist Ch., 41 Pilling St.; Sun. & Tues., 8:30 P. M.; Katherine Gressinger.

St. Peter's Spiritualist Ch., 60-96 69th Ave. (Ridgewood) E. Kuhne.

4th Spiritualist Ch. 433 6th St.; Tues., Thurs. & Fri. 8 P. M.; Thurs. 2 P. M.; Last Saturday of each month 8 P. M.; Martha Schorup.

St. John's Spiritualist Ch., 8025 3rd Ave.; Sun. & Fri. 8 P. M.; Wed. 2 P. M.. (B.M.T. subway, 4th Ave., Local—77th Street Station) Lillian Johnson.

Spiritual Science Church of Brooklyn, 576 Macon St., Tues. & Sun. 7 P. M.; Frances H. Parker.

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Buffalo, New York

Cold Springs Spiritualist Church, 1043 Jefferson Ave. (near Best); Sun. & Wed. 8 P. M.; (Mediums' Day, 3rd Sun.) Mildred Mason.

Temple of Divine Science Spiritualist Center, 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's day 4th Sun.); K. L. Henderson, Clara Alexander.

1st Spiritual Science Ch., 557 Tonawanda St. (near Grace St.), Sun. 7:45 P. M., Lanora Wolf, J. J. Carron.

Spiritualist Church of Life, 34 Elam Place; Lecture & Message, Sun. 8 P. M. All Message Service Wed 8 P. M.; T. John Kelly. Phone: LIncoln 7687.

Center of Psychic Science, Chinese Room, Hotel Statler; Sunday 8 P. M.; (N.S.A.); Robert MacDonald.

Sunflower Spiritual Science Church, 39 Manhart St., unday 7:45 P. M.; Mon. & Fri. 8 P. M.; (Medium's Day, 2nd Sunday) Ida Hansen, Phone HUmbolt 8835.

Sunshine Christian Spiritualist Church, 284 Jefferson (Bristol Entrance); Sunday 8 P. M.; (Medium's Day, 2nd Sunday); M. Burgan, Pastor; Phone: CLeveland 7378; 307 North Division St.

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LOCKPORT—Lock City Spiritualist Temple, 11 Cottage St., (Mediums' Day, 3rd Sunday). Violet Southland.

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Aquarian Brotherhood of Christ, 244 W. 75th St.; Carolyn C. Duke, S. T., Sun. 7 P. M.; Mon. 7:30 P. M.; Wed. 2:15 P. M.; Virginia Oakes, Wed. 7 P. M.

Beacon Light Spiritualist Ch., 169 W. 98th St., Apt. 8, Tues. & Thurs., 2:30 & 8 P. M.; Sun., 8 P. M., Hermine Leger.

Ch. of Believers in God., Green Room, Hotel McAlpine, Broadway at 34th St., Sun. 0:30 A. M.; Founder, Johannes Greber).

Church of Science & Philosophy, 221 West 105th St., Apt. 1 W. Tues. 2 P. M.; Wednesday, Friday & Sunday 8 P. M.; Anna C. Gaze.

(Continued Top of Next Col.)

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Little Cedar Spiritualist Church, 123 W. 94th St.; Wed. 1 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M; Beulah M. Brown.

Occult Science Society, Inc., Hotel Times Square, 43rd & 8th Ave.; 1st & 3rd Sunday; President, Wilfred S. Spear, Box 385, Yonkers, N. Y.

Psychic Center, Suite 3-A, 300 West 54th St. (near 8th Ave.) Sat., Sun. & Wed., 7 P. M.; Tues. 1 P. M.; Rose Erickson.

Temple of Light, 152 West 42nd St. (Suite 708), Sun. 11 A. M. & 7:30 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M.; Tues. & Fri., 2 P. M.; Wm. Chas. Owens.

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Church of Divine Inspiration, 27 Appleton St.; Ethel Taylor.

Open Door Spiritualist Ch., Red Room, Hotel Seneca; George P. Wood.

Universal Psychic Science, Rochester Temple, 67 Edinburg St., Sunday & Wednesday, 8 P. M.; Helene Gerling.

Church of True Brotherhood (Spiritualist) 220 Floral Bldg., 257 Main St., East; "A Temple of Spiritual Light"; Merton W. Herbst, Sr., Pastor.

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ROME—Golden Circle Spiritual Church, 703 West Court St.. Eugene O. Parisee; Maude Parisee.

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Syracuse Temple, Universal Psychic Science, 118 East Jefferson St., Studio 24 & 25; Wed. 2:30 & 8 P. M.; Sun. 8 P. M.; Ruth LaBarr.

Spiritual Church of God, Hotel Syracuse, Parlor D, 10th Floor; Sun. Message Circle, 8:30 P. M.; Evening 7:15 P. M.. Margaret Wesley.

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UTICA — Christian Spiritualist Church, Seneca St. entrance of Maher Bldg., Sun. 3 & 7:30 P. M.; Mabel R. Hammel.

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Christian Spiritual Temple, 100 South Broadway. Lydia Hosler.

Friendly Spiritualist Church, 31 Suth Howard Street; Hulda Stewart.

St. Paul's Spiritualist Church, 88½ East Mill St.; Revina Roshon.

Progressive Spiritualist Church, 34 South High Street, Della H. Saxton.

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Universal Brotherhood of The Cosmic Age, 3756 Reading Road; Thurs. & Sun. 8 P. M.; Emil J. Schmidt.

Psychic Studio, 3407 Erie Ave., Apt. 315, Frances E. Shelley.

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Cleveland, Ohio

Elizabeth Crookall Memorial Church, 5511 Euclid Ave.; L. Crookall.

Inspired Spiritual Church of God, 1899 W. 25th St., Fri. & Sun., 8 P. M., G. M. Hayes.

Spiritual Science Ch., 10427 St. Clair St. Glenville enter Hall, Rene Hunt.

Divine Spiritual Church, 7220 St. Clair Ave.; Sunday 8 P M.; John M. Williams.

xxx

Columbus, Ohio

The Congaegational Spiritualist Association, 187 South Sixth Street; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; A. A. Hamilton; Bertha Holtz Hamilton.

First Spiritualist Temple, 6th & State St., Sun., Wed. & Fri. 7:45 P. M., Wed. 2:30 P. M. (Second Sunday of each month Conference services 2:30 & 7:30 P. M.). Edgar J. Smertz, 768 Dryden Rd.

Truth Tabernacle (Spiritualist), 996 Oakwood Ave.; Sun. 8 P. M.; Tues. 7:30 P. M.; Curtis B. Morris.

1st Spiritualist Temple Society, Inc., 24 West Goodale St., Sunday 7:45 P. M.; Bertha DeLong.

Ohio Ave. Sunshine Church, 86 South Ohio Ave., Sun. & Fri. 7:30 P. M.; Ralph A. Whitney.

Dayton, Ohio

Sunshine Spiritualist Church, Hollencamp Bldg., 15½ South Jefferson Street; E. Fields, R. B. Vaughan.

Central Spiritualist Ch., Haynes & Holbert Sts.; Wed. 7:30 P. M.; Sun. 7:45 P. M.; Minnie Rowe; Laura Holloway.

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xxx

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KENT—First Spiritualist Church, S. Water St.. Sun. 7:45 P. M.; Alice L. Towner; Charles A. Towner.

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LAKEWOOD—Universal Church of Truth, 1417 St. Charles Ave.; Bertis H. Cunningham, 7500 Euclid Ave. (Phone, Endicott 1250).

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MARION — Memorial Spiritualist Church, Christman Bldg., 657 North State St., Sun. & Wed. 7:30 P. M.; Dr. Jacque Savage.

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xxx

STEUBENVILLE—Psychic Research Spiritualist Ch., 520 South St.; Sun. 7:30 P. M.; Mon. 8 P. M.; Cora B. Yocum, pastor; Bess A. Von Dyne, Medium: Opal L. Welch, Healer.

xxx

Toledo, Ohio

Goodwill Spiritualist Church, 1515 Ottawa Drive; D. E. Crider.

1st Spiritualist Episcopal Ch., 630 Western—at Field. Sun. 7:45 P. M.; Walter Nofziger, Pres.; Fred L. Felix.

Christian Spiritualist Ch., 1222 Erie St., Cecil Engle.

Toledo National Spiritualist Ch., Room No. 1, Mezzanine — Commodore Perry Hotel; Hazel Lafferty, Sec'y.; Mrs. Z. H. Ballmer.

Peace Trinity Spiritualist Ch., 368 Sumner St.; Sun. 7:45 P. M.; Wed. P. M.; Mr. and Mrs. G. A. Kurtz.

Little Spiritual Church Around The Corner, 515 Jefferson Ave., Sun. 8 P. M.; Teems Sackett.

xxx

VANDALIA — Universal Spiritual Ch., National Rd., one mile west; Corrine Pleasant.

xxx

Warren, Ohio

The First Spiritualist Church, 406 E. Market St.. Sun. & Wed. 7:45 P. M.; Martha Dawson, 1817 Youngstown Rd.

Christ Universal Spiritualist Ch., 123 High St.; Sun. & Tuts. 7:45 P. M.; George Watson. Elmer John.

Youngstown, Ohio

1st Spiritualist Temple, 323 W. LaClode. Sun. 7:30 P. M.; Wed. 8 P. M.; Emma Felger; Mae Morrison.

ngersoll Memorial Spiritualist Ch. 339 W. Federal St., Room 9, Thurs., 2:30 & 7:45 P. M., Sun. 7:45 P. M., Rose Hoyle.

OKLAHOMA

ENID—1st Christian Spiritualist Ch., 409 N. Independent; A. S. P. Fields.

xxx

OKLAHOMA CITY—First Church of Spiritual Scientist, 614 N. E. 10th St., Lyceum, 0 A. M. Sunday; Services; Sunday 11 A. M. & 8 P. M.; Also Wednesday 8 P. M.; J. W. Trumbull, Jr.; Sec'y, Lena Taylor, 510 N. E. 10th St., Okla. City (4).

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TULSA—Second Spiritualist Church, 919 uth Cheyenne St., John H. Cuddy.

OREGON

OREGON CITY—1st Spiritual Religious Ass'n of New Era (Canby); 1st & 3rd. Sun. 2 P. M.; Lester Hess.

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Spiritual Psychic Studio, 5626 S. E. Lexington St.; Sun. 8 P. M.; Wed. 2 P. M.; Ronel M. Jester; Ruth V. Jester.

First Spiritualist Church (N.S.A.), 528 S.W., 11th St., W.O.W. Hall, Sun. 3 & 7:30 P. M.; Alma Gudhart.

The Spiritual and Psychic Research Temple, Norse Hall,, N. E. 11th & Couch Sts., Sun. 7:30 P. M.; Luella LaValley.

xxx

SALEM—1st Spiritualist Ch., 248 N. Commercial St.; Sun. 2:30 P. M. & 7:30 P. M., Sam J. Harms.

PENNSYLVANIA

ALLENTOWN—First Spiritualist Church, 623 Turner St.; Sat. 8 P. M.; Sun. 2:30 & 7:30 P. M.; T. F. Getter; Hilda Brown.

xxx

BETHLEHEM—Christian Spiritual Ch., 18 W. Garrison St.; Mary Ann Reph.

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CHARLEROI—Díaz Spiritualist Temple; 933 McKeen Ave., C. P. Díaz, 417 Washington Ave.

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McKEESPORT—1st Spiritualist Ch., 809 Locust St., Sun. 7:45 P. M.; Ladies' Aid Wed. 2 P. M.; John Hick, Pres.

xxx

NEW CASTLE—Spiritualist Ch. of Truth, McGown Hall, E. Wash. St., Wed. & Fri. 1 M.; Agnes E. Guthrie, Seleste Atkinson, Rev. James H. Anderson, Herman Siggelow, Ida Siggelow.

xxx

Philadelphia, Pennsylvania

Clayton's Spiritual Alliance Ch., 2111 Latona St., Sun. 2 P. M., Annie J. Clayton. Universal Spiritualist Brotherhood Ch., 3012 W. Girard; Anna K. Rose.

First Ass'n of Spiritualists, N. E. corner of Master & Carlysle St. (near Broad); George Franks, Sec'y. Mamie B. Schulz.

Pittsburgh, Pennsylvania

Spiritualist Church of Revelation, 114 Federal St. (Northside); Sun., Tues. & Thurs. 8 P. M.; Fri. 3 & 8 P M.; Katherine Fidell; Phone: FAirfax 0766.

First Church of Spiritualists (N.S.A.), 256 Bouquet t., Wed. & Sun. 8 P. M.; Treas., Mary C. Bell, 5815 Rural, Pittsburgh (5), Penna.: Phone: MO 2327.

xxx

READING—Spiritualist Temple of Truth, Berkshire Hotel, 1047 Penn St., M. M. Stuart, 1142 Franklin St.

xxx

WILLIAMSPORT—Progressive Temple of Spiritual Science, 2715 Grand St., Sun. & Tues., 7:45 P. M.; Olive & Ernest McMillin.

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WESTFIELD—Spiritual Guidance Center; Harry E. King.

xxx

WILKES BARRE—2nd Spiritualist Church, 27 W. Market St.; Mrs. A. E. Ridler.

RHODE ISLAND

Providence, Rhode Island

Haven Spiritualist Church, 201 Pearl St.; Sunday 2:30 & 7 P. M.. Thursday, 2:30 & 7:30 P. M.; I. F. Haven, 28 Haskins St.

W. T. Stead Spiritualist Church, 32 Haskins St., Sunday, 2:30, 4:30 & 7:30 P. M., Thursday, 7:30 P. M., Theodore erkins, Sec'y; Eugenie R. Letourneau, reas.; Bertha B. Hodgkins, President.

TEXAS

BEAUMONT — Golden Rule Spiritual Church, 894 McFaddin St.; Sun. 8 P. M.; Pearl M. Marie Davis.

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Fort Worth, Texas

Memorial Spiritualist Church, 111½ East Third St., Claudean Folsom.

First Spiritualist Church of Fort Worth, 11½ Main St., Charles L. Sharp.

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HOUSTON—1st Spiritualist Church, 611 Calhoun St., Myrtle London Rogers.

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San Antonio, Texas

First Spiritual Christian Church, 503 Trenton Ave.; V. R. Cummins.

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VIRGINIA

Norfolk, Virginia

Memorial Spiritualist Church, 305-307 West 37th St.; C. Harrison Engle.

Light of ruth Church of Divine Healing, 20th and Omohundro; Sun. Eve.; Fred ordan, President I.G.A.S.

WASHINGTON

BELLINGHAM — The First Spiritualist Church, 2609 Kulshan St.; Fern Balius; Della Carlson.

xxx

Oklahoma City, Oklahoma

Spiritual Science Ch. (N.S.A.), 1005 North Harvey. Sun. & Wed. 8 P. M.; Carrie Hamblen.

Spiritual Science Church of America, 329 N. W. 13th St.; Mae Daerr McQuestion. Independent Spiritualist Church, 18 South Klein St., Jones Lester.

xxx

Seattle, Washington

Mary A. Tower Memorial Church, 916 East James St.; Mary B. Crisp.

National Federation of Spiritual Science Ch.. No. 171; 1811 Summit Ave., Sun. 8 P. M.; Florence Fairfield.

Universal Spiritualist Library, 524-26 Haight Bldg., 2nd & Pine Sts.; Open Daily; Addie Rosencrans, Leo F. Elmore.

Metaphysical Temple of Truth, 10855 Crestwood Drive, Florence L. Myers.

SPOKANE—National Spiritualist Church, 'Star of The East"; Julian A. Fox, 807 North Ash Street.

xxx

Tacoma, Washington

National Spiritualist Church, I.O.O.F. Temple, 608 Faucett Ave.; Sun. 11 A. M.; Helen G. Ford.

Spiritual Memorial Church, 1408 S. "L" St.; Margaret Baker. Ruth Truman.

WEST VIRGINIA

CHARLESTON—First Spiritual Church of 1202 Elmwood Ave., Beulah Brison.

xxx

HUNTINGTON—Spiritualist Ch. of Truth, Bradshaw-Diehl Bldg.; Mary Fulton; Bertha Jessup; Alice E. Shute.

WISCONSIN

KENOSHA—1st Spiritual Alliane Church, 6202—8th Ave.; Wed. 8 P. M.; Sun. 3 & 8 P. M.; Edna Ryan.

xxx

Madison, Wisconsin

irst Spiritualist Church, 118 Monona Ave.; Edith Fleeton, Sec'y.

First Unity Spiritual Science Church, 308 W. Mifflin St.; Amelia I. J. Pope, 438 Mifflin St. (Phone F-6395).

xxx

Milwaukee, Wisconsin

Christ Memorial Spiritual Ch., 2603 W. Atkinson Ave.; Sun. 8 P. M.; Wed. 2 & 8 P. M.. Walter F. Krahn.

1st Psychic Science Ch., 2671 N. Ninth St.; Sun. & Wed. 8 P. M.; Lyceum Sun., 10 A. M.; Joseph Sax.

Haven of Dininity Chapel, Inc.; Mon. & Thurs. 2 & 8 P. M.; Rev. Irene H. Pike, 2136 North 40th St. ('Phone: HOpkins 9132).

Christian Spiritual Temple, 2222 N. 27th St.; Sun. 3 & 8 P. M.; Marie J. Hillman.

South Side Spiritualist Ch., 1259 South 5th St.; Frieda Baumann, 921 S. 30th. Temple of Spiritual Vision, Modern Woodmen Club House, 734 N. 26th St.; Sun. 8 P. M.; Anita Kuchler, 1416 N. 14th St.

Mental Science Spiritual Temple, 1431 W. Greenfield Ave.; Agnes Wolf.

First Spiritualist Church of Milwaukee, 734 N. 26th St.; Services 10:30 A. M. Sunday. F. Lorenz Lamping.

xxx

RACINE—Haven of Divinity Chapel, Inc.; Hotel Racine, Sun. 8 P. M.; Rev. Irene H. Pike.

CANADA

BRANTFORD—Hope Spiritualist Church, 1st Floor, U.A.W. Hall, 25 George St., Sun. 3 & 7 P. M.; G. Laws, H. Meynell.

xxx

CALGARY (ALBERTA)—First Spiritualist Ch., 1123 8th Ave. W., Alice E. Rushton.

xxx

HAMILTON (ONTARIO) — Church of Spiritual Brotherhood, Winter Gardens, Ottaway St., North; J. Martin.

xxx

MONTREAL — "Montreal's Spiritual Shrine," Rialto Hall, 5711 Park Ave., Room "C"; Iola Perrottee; John Harrison.

xxx

TORONTO—Britten Memorial Church, 847 Dovercourt Road; Mae E. Potts.

xxx

VANCOUVER, B. C.—Divine Science Fellowship, 1021 W. Hasting St., Moose Aud'm; Sun. 7:30 P. M.; Ethel M. Basham

xxx

VICTORIA, B. C.—Open Door Spiritualist Church, 1600 Cook St.; Lyceum, Sun. 11 A. M.; Sun. 7:30 P. M.; Mon. & Thurs. 8 P. M.; W. L. Holden; F. W. Hutchinson.

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The Birth of MODERN Spiritualism

(Continued from Page 4, Col. 5)

sided in the house for about eighteen months, and left some time in the year 1847. *Mr. Weekman* makes the statement in substance as follows:

"That one evening, about the time of retiring, he heard a rapping on the outside door, and, what was rather unusual for him, instead of familiarly bidding them to come in, stepped to the door and opened it. He had no doubt of finding someone who wished to come in, but to his surprise, found no one there. He went back and proceeded to undress, when, just before getting into bed, he heard another rap at the door, loud and distinct.

Startled — Intrigued

"He stepped to the door quickly, and opened it, but, as before, found no one there. He stepped out and looked around, supposing that someone was imposing on him. He could discover no one, and went back into the house. After a short time he heard the rapping again, and stepped up (it being often repeated and held onto the latch, that he might ascertain if anyone had taken that means to annoy him. The rapping was repeated. The door opened instantly, but no one was to be seen. He states that he could feel the jar of the door very plainly when the rapping was heard.

"As he opened the door he sprang out and went around the house but no one was in sight. His family were fearful to have him go out lest someone intended to harm him. It always remained a mystery to him, and finally as the rapping did not continue at that time, passed from his mind, except when something of the same nature occurred to revive it.

Touched By Spirit

"They were at one time disturbed by a manifestation of a different nature which might be thought more incredible than the former had not facts proved that such occurrences were common in the families where the early manifestations were heard. One night their little girl, then about eight years of age was heard to scream from fright, so that the family were alarmed by her cries and went to her assistance.

"This was about midnight. She told them that something like a hand had passed over her face and hair. That she felt it on the bed and all over her, but did not become so much alarmed until it touched her face. It seemed cold, and so badly had she been frightened that it was a long time before she could tell the cause of her alarm. It was several days before she could be induced to go into the same room to sleep.

Not A Dream

"All this might have occurred and been only the idle fabric of a dream, and we should be inclined to believe that such was the case, had we not had the most conclusive evidence that such manifestations were quite common, not only in that house, but in various others where any of

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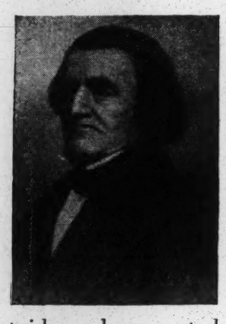
JOHN FOX

FATHER OF THE FOX SISTERS



He was pious, staid, and respected . . . a member of the *Methodist Episcopal Church* when his family was startled by *"mysterious rappings."*

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these strange occurrences have happened.

"We heard nothing more of Mr. Weekman being disturbed by the rappings or other manifestations or there being anything of the kind, with that exception, until after the house was occupied by the family of *John D. Fox.*

Very Religious

"It was reserved to that family to be the instruments of communicating to the world, or to this part of it, this most singular affair. They were the ones who first, as if by accident, found out that there was an intelligence manifest in this rapping, which at first appeared nothing more than an annoying and unaccountable noise.

"The family of *Mr. Fox* were well known in the neighborhood where they resided. *Mr. and Mrs. Fox* were connected with the *Methodist Episcopal Church,* of which they had, for many years been exemplary members, and had sustained a character unimpeachable for truth and veracity. No one who knew them had the least suspicions of their honesty or truthfulness. At the time these occurences first took place in the family there were living with the family three daughters, the youngest about twelve years of age.

Footsteps Heard

"There are probably few families in which such an occurrence could have taken place where it would have created a greater degree of surprise and fear than it did in this one. They were entirely unacquainted with the history of any similar occurrence n the world, and brought up in the common routine of religious belief they were, as in fact all the world really was and still is, entirely unprepared for such a development of the power of spirits to make themselves known to us by sound or other ways."

From the family themselves the author learned that they heard knockings very frequently before the period when they first called in the neighbors, and that they generally seemed to proceed from the bedroom or the cellar beneath. Mrs. Fox was at first disposed to attribute these sounds to a neighboring shoemaker, but the cause soon began to be plainly located in the house itself, and not only seemed to jar the furniture but even to occasion a slightly oscillating movement of the bed in which the children slept.

Sometimes the sound resembled footsteps, and occasionally the children complained of being touched by something invisible, which at one time seemed like a cold hand, and again a large dog.

Children Told To Ignore

The family had moved into the house in December, 1847, and in February of the following year, the noises had become so distinct and continuous that their rest was broken night after night, and they were worn out by their efforts to discover the cause.

Up to March of 1848 these disturbances harrassing and even serious as they were, affecting their rest and tranquility, had never been heard during the day. At length, however, they became so incessant and distressing that *Mrs. Fox* communicated the matter to her son, David, a farmer, who resided about three miles distant from the troubled house.

Her story, however, was listened to with incredulity, and regarded simply as a work of imagination *"or something of the simplest kind in the world."* On Friday evening, March 31, the family had retired earlier than usual, being completely worn out with restlessness induced by the former disturbances.

The mother had strictly charged the children to *"lie still and take no notice whatever of the sounds,"* but as if in rebuke of her determined insensibility, they were on this occasion louder and more pertinacious than ever. Rest or silence was impossible. The parents had not yet retired, but were about to do so.

Spirit Called "Split-Foot"

The children kept exclaiming, and sitting up in bed to listen to the sounds. *Mr. and Mrs. Fox* tried the windows and doors but all in vain. The raps were evidently answering the noise occasioned by the father's shaking the window sashes as if in mockery.

At length the youngest child, *Kate*—who in her guileless innocence had become familiar with the invisible knocker until she was more amused than alarmed at its presence — merely snapped her fingers and called out, *"Here, Mr. Split-foot, do as I do!"* The effect was instantaneous. The invisible rapper responded by imitating the number of movements. She then made a given number of motions with her finger and thumb in the air. *But without noise.*

And her astonishment and childish delight was redoubled to find that it could see as well as hear. For a corresponding number of knocks were immediately given to her noiseless motions. *"Only look, mother,"* she cried, *"look—it can see as well as hear!"*

What an announcement were these few simple words! *It can see as well as hear* should have been a text which all the doctors, professors, skeptics and scoffers who have subsequently tried to crush out the sublime truth of spiritual intercourse with earth should have studied and learned by heart ere they entered on their rash and irreverent crusade.

Happily for the momentous work which the spiritual telegraphers had undertaken to initiate in this humble dwelling the first manifestation did not appeal to the high and learned of the earth but to the plain common sense of an honest farmer's wife and suggested that whatever could see, hear and intelligently respond to intelligent queries must have in it something in common with humanity.

Raps Are Tested

Thus prompted she continued her investigations, and act, doubtless, far beneath the dignity of mighty professors and learned savants who can work out problems in Euclid but scorn to descend to the simple task of putting two and two together to make four.

Addressing the viewless rapper, Mrs. Fox then said:

"Count ten."

The raps obeyed. *"How old is my daughter Margaret?"* then *"Kate?"* Both questions were distinctly and correctly rapped out.

The next response was wrong, however. Querying, *"How many children have I?"* the raps an-

(Continued on Page 10, Col. 1)

Our Hydesville Home

By

DR. T. WILKENS

In this lonely little cottage there occurred the greatest birth
That has even been recorded in the annals of the earth;
There began the real knowledge of the spirit's future state,
And a knowledge that our loved ones only linger at the gate;
Yes, a knowledge that the doorway to the future is ajar,
And we need no longer wonder where our friends and kindred are.

In this rustic little cottage where the Foxes had their home,
Came the spirit of a peddler in his rounds of conscious roam,
And he heard the children playing after they had gone to bed,
Then he rapped upon the footboard, and he rapped upon the head;
He persisted in his rapping till they heard, then all was still,
Then the peddler went to rapping with an added strength of will.

When at last the door was opened and the children talked to him,
And the household, long in darkness as to death that looked so grim,
Like the budding flowers welcome both the sunshine and the rain,
They just welcomed that old peddler, and then bade him call again;
Well, he called and rapped and chatted, and more widely than he knew,
And the curtain of the future, through his chatting there withdrew.

In the dear old Hydesville cottage where the Fox girls lived when small
Came the knowledge that the future is eternal life for all,
And all lovers of this knowledge who are true to truth and right,
Must forever feel the sacredness of cottage and of site.
We may differ in opinions of the small things in our code,
But the facts about the future are from seeds those children sowed.

Though the wind should blow the cottage to destruction, it remains
In the minds of all as freshly and its reverence attains
To a higher place as yearly, with our hearts brimful of glee,
We assemble to do homage to this birthplace, where the three
In sweet innocence of childhood caught those messages of love
From the peddler who discovered he had only gone above.

Oh, the dear enchanting cottage must succumb to age and time,
But in death 'twill grow more sacred and its mem'ry more sublime,
And we'll gather up the fragments that shall strew about the earth,
Of that blessed home where the spirit of a mortal proved its birth,
And we'll place them where the children that shall follow in the race
Will observe their scared presence and be filled with loving grace.

A Rare Picture of MARGARETTA FOX

Psychic Observer

The picture above was presented to *Psychic Observer* by *Evielena P. Bach;* on the back of the picture are these words: *"Margaretta Fox (Kane) at the age of 17 years; from a daguerreotype in the possession of Mrs. J. Newton. Presented to W. H. Bach by his friend Frank Walker, Syracuse, N. Y., June 4th, 1904."*

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The Birth of MODERN Spiritualism

(Continued from Page 9, Col. 5)

swered "*Seven.*" Mrs. Fox only had six living, but having become surprised and interested enough to wish that the invisible rapper should be correct, she repeated her question, and was again answered by seven knocks.

Direct Answers

Suddenly she cried, "*How many have I living?*" Six raps responded. "*How many dead?*" A single knock. And both of these answers proved correct.

To the next question, "*Are you a man that knocks?*" there was no response, but, "*Are you a spirit?*" elicited firm and distinct responsive knocks.

To the question whether it would knock if she called in her neighbors, an answer was given, whereupon she sent her husband for *Mrs. Redfield*, who, after questioning the knocker in the same manner, and receiving numerous and always correct responses, in great agitation, proceeded to summon others by whom similar investigations were conducted with equal success far into the night.

Deusler Testifies

As a confirmation of what we have stated, we give the following extract from the testimony of *William Deusler*, of Arcadia, an immediate neighbor of Mr. Fox at the time of the transaction. This statement was published in a pamphlet by *E. E. Lewis, Esq.*, of Canandaigua, N. Y., which contains the testimony of many persons in the neighborhood. Mr. Deusler says:

"I live in this place. I moved from Cayuga county here last October. I live within a few rods of the house in which these noises have been heard. The first I heard anything about them was one week ago last Friday evening (the 31st day of March).

"Mrs. Redfield came over to my house to get my wife to go over to Mrs. Fox's. Mrs. Redfield appeared to be very much agitated. My wife wanted I should go with them, and I accordingly went. When she told me what she wanted to go for, I laughted at her, and ridiculed the idea that there was anything mysterious in it. I told her it was all nonsense, and that it could be easily accounted for. This was about nine o'clock in the evening.

Peddler's Inference

"There were some twelve or fourteen persons there when I got into the room. I went into the room and sat down on the bed. Mr. Fox asked questions, and I heard the rapping which they had spoken of distinctly. I felt the bedstead jar when the sound was produced. Mrs. Fox then asked if it would answer my questions if I asked any, and if so, rap. It then rapped three times. I then asked if it was an injured spirit, and it rapped.

"I asked if it had come to hurt anyone who was present, and it did not rap. I then reversed this question and it rapped. I asked if I or my father had injured it (as we had formerly lived in the house). There was no noise. Upon asking the negative of these questions the rapping was heard. I then asked if Mr. ——— (naming a person who had formerly lived in the house) had injured it, and if so to manifest it by rapping, and it made three knocks louder than common, and at the same time the bedstead jarred more than it had done before.

Murdered For $500

"I then inquired if it was murdered for money, and the knocking was heard. I then requested it to rap when I mentioned the sum of money for which it was murdered. I then asked if it was one hundred, two, three, or four, and when I came to five hundred the rapping was heard. All in the room said they heard it distinctly. I then asked the question if it was five hundred dollars, and the rapping was heard.

"After this I sent over and got Artemus W. Hyde to come over. (He was the son of the proprietor of the house at Hydesville.) He came over. I then asked over nearly the same questions as before and got the same answers. Mr. Redfield sent after David Jewel and wife, and Mrs. Hyde also came.

Ages Named Correctly

"After they came in I asked the same questions over, and got the same answers. I then asked it to rap my age—the number of years of my age. It rapped 30 times. This is my age, and I do not think anyone about here knew my age except myself and family. I then told it to rap my wife's age, and it rapped 30 times, which is her exact age. Several of us counted it at the same time.

"I then asked it to rap A. W. Hyde's age. Then Mrs. A. W. Hyde's age. I then continued to ask it to rap the ages of different persons in the room, naming them, and it did so correctly, as they all said.

"I then asked the number of children in the different families in the neighborhood and it told them correctly in the usual way by rapping. Also the number of deaths that had taken place in the different families and it told it correctly.

Knew Exact Day

"I then asked in regard to the time it was murdered, and in the usual way, by asking the different days of the week, and the different hours of the day. Learned that it was murdered on Tuesday night, about 12 o'clock. The rapping was heard only when this particular time was mentioned.

"When it was asked if it was murdered on a Wednesday or Thursday or Friday night, etc., there was no rapping. I then asked if it carried any trunk and it rapped that it did. Then how many, and it rapped once. In the same way we ascertained that it had goods in the trunk and that Mr. ——— took them when he murdered him; and that he had a pack of goods besides.

Townspeople Attracted

"I asked if its wife was living and it did not rap. If she was dead, and it rapped. This was tried over several times and the result was always the same. I then tried to ascertain the first letters of its name by calling over the different letters of the alphabet. I commenced with A and asked if that was the initial of its name, and when I asked if it was B, the rapping commenced.

"We then tried all the other letters, but could get no answer by the usual rapping. I then asked if we could find out the whole name by reading over all the letters of the alphabet and there was no rapping. I then reversed the question, and the rapping was heard. There were a good many questions asked on that night by myself and others which I do not now remember. They were all readily answered in the same way. I stayed in the house until about twelve o'clock and then came home. Mr. Redfield and Mr. Fox stayed in the house that night.

Saturday night I went over again, about seven o'clock. The house was full of people when I got there. They said it had been rapping some time. I went into the room. It was rapping in answer to questions when I went in.

Tried To Duplicate

"There were as many as 300 people in and around the house at this time, I should think. Hiram Soverhill, Esq., and Volney Brown asked it questions while I was there, and it rapped in answer to them. I went over again on Sunday between one and two o'clock, P. M. I went into the cellar with several others, and had them all leave the house over our heads, and then I asked if there had been a man buried in the cellar, and to manifest it by rapping, or any other noise or sign.

"The moment I asked the question there was a sound like the falling of a stick about a foot long and half an inch through on the floor of the bedroom over our heads. It did not seem to rebound at all, and there was but one sound. I then asked Stephen Smith to go right up and examine the room, and see if he could discover the cause of the noise. He came back and said he could discover nothing.

"That there was no one in the room or in that part of the house. I then asked two more questions and it rapped in the usual way. We all went upstairs and made a thorough search but could find nothing. I then got a knife and fork and tried to see if I could make the same noise by dropping them, but I could not.

No Chance For Fraud

"This was all I heard on Sunday. There is only one floor, or partition, or thickness between the bedroom and the cellar. No place where anything could be secreted to make the noise. When this noise was heard in the bedroom I could feel a slight tremulous motion or jar. . . .

"On Monday night I heard this noise again, and asked the same questions that I did before and got the same answers. This is the last time I have heard any rapping. I can in no way account for this singular noise which I and others have heard. It is a mystery to me, which I am unable to solve.

"I lived in the same house about seven years ago, and at that time never heard any noises of the kind in and about the premises. I have understood from Johnston and others who have lived there before —— moved there that there were no sounds heard there while they occupied the house. I never believed in haunted houses or heard or anything but what I could account for before.

(Signed) "William Deusler."

"April 12, 1848."

To the same effect is the testimony of the following persons whose certificates are published in the work alluded to, namely: John D. Fox, Walter Scotten, Elizabeth Jewel, Lorren Tenney, James Bridger, Chauncey P. Losey, Benj. F. Clark, Elizabeth Fox, Vernelia Culver, William D. Storer, Marvin P. Losey, David S. Fox and Mary Redfield.

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For additional literature and facts relative to *The Fox Cottage, Flo Cottrell, The Fox Sisters* and the birth and growth of *Modern Spiritualism,* do not miss an opportunity to purchase, at unbelievable prices, the two books listed on page 12 . . . Book No. 29 "*Katie Fox and The Making of The Fox-Taylor Records*" and Book No. 36 "*Rappings That Startled The World*" by R. G. Pressing.

Miami Spiritualists Greet Psychic Observer Editor

Psychic Observer

The pictures above were taken during the recent lecture engagement of *Juliette Ewing Pressing* at The *Beckoning Light Spiritualist Church*, 1621 S. W. Sixth St., Miami, Florida.

Picture No. 1, left to right: *Rev. Bertie Lilly Chandler*, Pastor of The Beckoning Light Spiritualist Church and President of The Florida State Spiritualist Ministerial Association; *Juliette Ewing Pressing; Josephine McCarthy*, radio commentator for Station W.I.O.D., Miami, Florida; *Madge Hart*, direct-voice medium, Miami, Florida and *Rev. Anthony Camardo*, Pastor of The Liberal Psychic Science Church, 1331 South 57th Court, Cicero, Illinois; Extreme Right, *Edward Kimmey*, vocalist.

Picture No. 2 taken during a Sunday evening service; Standing left rear: Rev. *Candler*, Mrs. *Pressing* and Josephine *McCarthy*. Each Sunday evening service during Mrs. Pressings engagement, a capacity audience of several hundred persons were in attendance.

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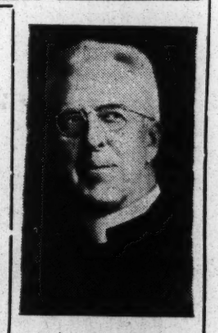

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What I Observe by R. G. Pressing

International Congress

A letter, accompanied by a news release, has been received from *Hon. J. M. Stewart*, 51 Silverleigh Road, Thornton Heath, Surrey England. *Mr. Stewart* is secretary of the "*Organizing Committee*" for the *International Spiritualist Federation, Ernest A. Keeling* is Acting President.

Stewart's announcement states there will be an *International Congress* in London, England, Sept. 4th to 10th, incl. with three sessions daily, morning, afternoon and evening. All Spiritualists everywhere are invited to attend this centennial celebration and to join "*in considering the resumption of international relationships and activities.*"

The "*Provisional Programme*" includes mass meetings, religious services, lyceum demonstrations, united sessions, section papers, a tour of London, a visit to Stansted Hall, Essex, home of England's foremost writer and author, *J. Arthur Findlay;* and numerous receptions, banquets, teas, etc.

The home office of The I.S.F. is: Hollins Chambers, 64 a, Bridge St., Deansgate, Manchester (3), England.

★ ★ ★

Peebles Said It

It is timely and most appropriate to quote a portion of a Peebles' lecture delivered on the 50th anniversary of *Modern Spiritualism. Dr. J. M. Peebles* said:

"All the facts of science and all the religions of the ages had centers from which they radiated, *Christianity* from *Bethlehem, Mohamedanism* from *Mecca, Swedenborgionism* from *Sweden* and *Spiritualism* from *Hydesville*, New York near Rochester.

"Thither on the 31st of March went a company of Pilgrims in honor of the *Fox* sisters, and those spirit manifestations that through their sensitive organizations, demonstrated a future existence, faith becoming a fact.

"This fact, a veritable seed, pregnant with truth has enabled the world with demonstrations daily witnessed to renew and intensify the shout—*Oh, grave where is thy victory!*"

★ ★ ★

Grand Souvenir Book

Just off the press, the *Grand Souvenir Book* of the *World Centennial Celebration of Modern Spiritualism*. This book, obtainable from *Dale News, Inc.* ($5.00), is 6"x9" with stiff black leather binding. Its 200 pages contain valuable data for historical record. The compilers and editors have spared no expense in its publication . . . a most fitting memorial—a commendable accomplishment for its sponsors, *The Federation of Spiritual Churches and Associations, Inc.*

The compilers of this literary treasure are: Editor, Rev. J. Bertran *Gerling*, chairman of the forthcoming *World Centennial Celebration* (July 4th, through July 25th); Rev Helene *Gerling*, Associate Editor, Secretary of *Universal Psychic Science* organization, 67 Edinburgh St, Rochester, N. Y. and Rev. V. R. *Cummins*, Honorary Editor, and President of the F.S.C. with headquarters at 611 Travis Bldg., San Antonio, Texas.

In addition to several hundred pictures, many supplied by *Psychic Observer*, the book contains numerous features . . . *Hall of Fame, Fox Memorial Society, Pillars of F.S.C., Four Contests, Morris Pratt Institute, Living "Quotes"* and facts about "*Our International Shrine.*"

Only 2000 copies have been printed, write for your copy today before the supply is exhausted

★ ★ ★

S.E.C. To Celebrate

Five special services, every night from March 31 to April 4, in commemoration of Spiritualism's 100th anniversary, will be held at the *Spiritualist Episcopal* churches of *Eaton Rapids* and *Lansing*, Michigan. Nationally known Spiritualist leaders at these services will be *Rev. Clifford L. Bias, Rev. Mable Riffle, Rev. Ruth L. Walling, Charles Swann, Rev. John W. Bunker* and *Rev. Robert G. Chaney.*

The first two services, March 31 and April 1, will be held in the *Eaton Rapids* church. The April 2nd service will be held in the *Lansing* church which meets in the YWCA main auditorium. The April 3rd service will be in *Eaton Rapids.* Sunday services on April 4th will be held in both churches.

Lectures and demonstrations of mediumship are planned for these special services which should bring to the attention of the two communities the fact that *Spiritualism* is one hundred years old.

Easter services in these two churches will feature *Rev. Mable Riffle* at the *Eaton Rapids* annual *Sunrise Service* which is attended annually by approximately three hundred people. (Eaton Rapids is a community of approximately three thousand population.) The Sunrise service, at 6:30 a. m., is followed by an *Easter* breakfast served in the church dining parlors. *Rev. Riffle* will appear in the Lansing church for their evening *Easter* service.

Both the *Lansing* and *Eaton Rapids* churches will present, through the weeks to come, nationally known workers and demonstrations of psychic phenomena in a continuous 100th anniversary celebration Both churches started this program of services at the beginning of the year. The *Lansing* church has as its pastor *Rev. John W. Bunker. Rev. Robert G. Chaney*, pastor of the *Eaton Rapids* church, is assisted there by *Rev. Ruth L. Walling.*

Sensabaugh Ordained

According to *Austin D. Wallace*, 110 King St., Eaton Rapids, Michigan, *Lytle K. Sensabaugh* was ordained February 8. at the Y.W.C.A. Auditorium, Lansing, by *Rev. John W. Bunker,* Presiding Clergyman of the *Spiritualist Episcopal Church.*

Rev. Sensabaugh, Lake Road, Conneaut, Ohio, is an Inspirational Speaker, Writer, Poet, Clairvoyant, and Teacher; and a worker at *Lily Dale* for the past seven consecutive years. This service represented the achievement of twelve years of study and the realization of a pledge made eight years ago.

Previously, *Rev. Sensabaugh* was a teacher in the public schools. Some of his articles have appeared in the *Psychic Observer* and *Golden Rays;* a book of verse entitled "*Flickers Of Light*" will be released next Spring. At present he is considering calls to pastorates in different parts of the country.

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Lest We Forget

A communication from *Rev. Jennie DeLong*, 207 James St., Syracuse. N. Y., brings to mind many names of *old-time* workers for the cause of Spiritualism. Her letter reads:

"The coming celebration of the *One Hundredth Anniversary of Modern Spiritualism* brings back memories of when I first became acquainted with *Spirit Return.* Some "*Progressive Thinkers,*" published by *J. R. Francis,* were given to my mother. I became very much interested in reading them. My father said, "*If you don't stop reading those papers you will become a Spiritualist!*"

"I replied, '*If these things are true I am one.*'

"Later I attended a seance, Hugh Moore was the medium. I received proof, the kind that made me a firm believer. That was in Columbus, Ohio, in the 1890's.

"That Fall, when church service opened, *D. A. Herrick* was Pastor. I later became the pianist. The first anniversary service of *Modern Spiritualism* was held in 1891, and fell on Easter Sunday *Hudson Tuttle* was the guest speaker

"Mediums prominent at that time were *Will Cole,* a medium for *Independent Slate Writing* and *Spirit Telegraphy; Harry Arches, Materializing Medium;* and the *Spirit Photograherp, Frank Foster* Few people of today ever knew some of these mediums.

"The noted speakers and mediums who served the Church: *A. B, French, Harrison D. Barrett* and *Levi P. Moulton,* who were touring the country to interest the Spiritualists in organizing a *National Body.* They were successful in their efforts as the *National Spiritualist Association* was organized in September, 1893.

"Other never to be forgotten speakers and mediums were: *Moses* and *Mattie Hull; Mr. and Mrs. E. W. Sprague; George and Zady Kates; Margaret Gaule; Professor William Lockwood; J. Frank Baxter* and *Dr. James M. Peebles.*

"To continue: *C. Payson Longley,* writer of songs and his wife, that wonderful little woman, *Mary T. Longley; M. E. Cadwallader; Edgar Emerson; Oscar Edgerly; Mrs. Jennie B. Hogan; Jackson Brown; Carrie E. S. Twing; May S. Pepper-Vanderbilt; Thomas Grimshaw; Dr. George B. Warne; Abby Judson; W. R. Colby; Carrie Firth-Curran; Elizabeth Schaus; Cora L. V. Richmond; Maggie Waite; Willard Hull;* and *Theodore J. Mayer.*

"The latter was the first treasurer and presented to the N. S. A. the buildings which were the Headquarters of the N. S. A. in Washington, D. C., until 1947. All these I knew prior to 1902.

"I must pay tribute to two Columbus woman. First, *Mrs. Elizabeth Coit,* who did much toward organizing the *Ohio State Spiritualist Association,* was a Delegate when the N. S. A. was organized in Chicago in 1893.

'The other, my Mother, *Mrs. Sarah E. DeLong,* a trance medium. Although unable to travel owing to ill health she did splendid work as a message bearer in *'The West Side Church'* and the *'First Church' at Sixth and State* Street, Columbus, Ohio.

"All these were workers for the *First Spiritualist Church,* organized by *D. A. Herrick* in 1890.

"There were many others I knew and worked with since my ordination in until I started to travel, Jan., 1920, serving Churches and Camps."

★ ★ ★

Spiritualists Listed

1914. Columbus, Ohio, was my home

According to *Edward W. Woods,* the 1948 World Almanac Religious census on page 573 lists only four Spiritualist organizations: *International General Assembly of Spiritualists,* 100,000 members; *National Christian Spiritualist Alliance,* 5,847 members; *National Spiritualist Association,* 11,266 members and *Progressive Spiritualist Church,* 11,347 members.

And what does this prove? Simply this. Some time ago, we went to the trouble to publish a questionnaire, a copy of which could be obtained from the bureau of census at Washington, D. C. We told our readers to get a form and fill it in or clip the form we published. Did they do it? Evidently not. This is one obligation the leaders of all organizations, societies and churches should accept. It is not too late, even now.

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W. C. Fields Manifests

A close friend of *W. C. Fields* has been recently convinced of the truths of Spirit Communication through the mediumship of *Rev. Mae Taylor,* Hollywood, California. Because of fear, fear of being misunderstood and ridiculed, it is sometimes difficult to obtain permission, from people who have been convinced, to print their full name and address . . . a policy we have rigidly tried to follow. However, in this case, we must be content in referring to her as "*C. R.*"

In describing, "*How I Became a Spiritualist,*" "*C. R.*" explains her experience in the following article:

"When *Mr. Fields* passed away December, 1946, I was at his side. I sensed a peculiar aroma of heavy incense. I turned to the nurse and asked "*Did you smell that?*" She said "*No, I don't smell anything.*"

I forgot completely about that aroma, until I went home. I was crying when something brushed by me leaving my presence permeated with that scent. I did not feel uncanny for that was my first experience with the Spirit. I felt a sudden calmness come over me—for I knew that it was true —a sudden sense of joy came over me for I felt what I knew to be his presence comforting me.

"The following day I went to the telephone directory and looked for a Spiritualist Church. I found *Rev. Mae M. Taylor.* On that evening, at her Church services, I put up a question which is customary. I wrote the following: "*Is Woody with me?*" (A name that I alone called Mr. Fields.)

Rev. Taylor replied: "*Yes, Woody is here but that is not his name. It is a new Spirit and it is W. C. Fields and he tells me that he passed away Christmas Eve, and that his body is now in Forest Lawn Mortuary I also have your mother, Charlotte. She had two amputations on her arm before she passed on.*" I said "*Yes, that all she said was true.*"

"I could hardly wait to see her in private. She knew not who I was or where I came from. I had to practically beg her for an interview but when I succeeded, the medium said, "*I have a strange message—go to my funeral—it already has turned into a ring circus, but I want you to have the front row.*"

Had I not seen *Rev. Taylor,* I never would have gone to the funeral.

"Since it was my great desire to carry out his last wishes I went. I asked *Rev. Taylor* to go to the funeral. Her eulogy was one I'll never forget. Divine words flowed from her mouth. I was comforted and no longer confused at the change called Death.

ONE OF THE SPEAKERS AT I. S. S. A. JUBILEE

Arthur Myers, Trustee of the *National Spiritualist Association,* will be one of the featured speakers at the *Illinois State Spiritualist Association's Golden Jubilee Convention,* April 7th to 11th, inclusive.

Arthur Myers

The convention will be opened with a banquet and reception at the Midland Hotel, 172 West Adams St., Chicago, at which time *The State Association* will entertain the *National Officers.* The convention will convene April 8th and continue the 9th and 10th.

All services, forums and business meetings will be held at The Midland Hotel. One afternoon during the convention there will be an *Open Forum* on SPIRIT HEALING, conducted by *Russell Waldorf,* Springfield, Ohio, President of the *National Healers' Association* and *J. W. Bert Bessette,* President of the *Washburn Healing Center,* La Grange, Ill., summarizing.

Evening services will be open to the public. Speakers at these services will be *Russell Waldorf, Rev. Robert MacDonald* and *Arthur Myers; Betty Possehl* will be the visiting medium serving this convention.

Sunday, April 11th at 10:30 A. M. and 2:30 P. M., all Spiritualists in Chicago will celebrate the *Centennial of Modern Spiritualism.* This will be a grand Rally, all Associations and Churches in Chicago are invited to participate.

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March 25, 1948 **15c a Copy**

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This offer expires April 10th. All orders must be accompanied with a FIRST, SECOND and THIRD Choice. All orders submitted are "subject to prior sale."

Nowhere can books be bought at these low prices. This is our way of ushering in the 100*th anniversary of Modern Spiritualism* . . . affording our readers an opportunity to purchase *good books* at less than cost prices. To obtain the best selection, rush your order. Supply limited.

See regular retail price in brackets accompanying description of each book listed below.

ORDER BY NUMBER

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(Continued Col. 5, This Page)

THOUSANDS PLAN TO VISIT HERE NEXT SUMMER

Psychic Observer

The picture above, the latest to be taken (September, 1947) shows *Flo Cottrell,* famous modern-day medium who possesses the same phase of mediumship demonstrated by the *Fox Sisters,* beginning 1848. Since 1916, when the *Fox Cottage* was moved from Hydesville, N. Y., to Lily Dale, *Miss Cottrell* has resided in this cottage during the summer months at which time, her mediumship is demonstrated to the public. It is estimated that over one million persons have heard these spirit raps.

As were the Fox Sisters, she, too, has been accused of either "snapping her toe joints" or having someone in an upstairs room "*drop apples on the floor.*" Those who have witnessed her phenomena KNOW THE TRUTH.

Eight years before *Miss Cottrell* was engaged at *Lily Dale* for her phenomenal demonstrations, the *Rochester Society of Psychical Research* tested her mediumship.

S.P.R. Tests Cottrell's Rapping Phenomena

FOR THE RECORD

Minutes of a meeting held by the ROCHESTER PSYCHIC RESEARCH SOCIETY in the offices of WILLIAM H. BURR, 1026-28 Granite Building, on the evening of June 9th, 1908.

Persons Present

Mr. and Mrs. W. H. *Burr,* Mr. and Mrs. M. C. *Chance,* Mr. and Mrs. *Hall,* Dr. and Mrs. *Austin,* Mr. and Mrs. *Farnam,* Mrs. *Hill,* Mrs. *Tobey,* Mr. *Reed,* Mr. *Lockwood* and Dr. *Dickinson.*

Miss Cattrell, Rapping Medium, agreed to come before the Society and give spiritualistic demonstrations for the society's benefit.

A committee appointed of the following—Mrs. *Chance, Tobey, Hall, Burr* and *Dr. Dickinson*—to examine the clothing of the medium and ascertain if any mechanical appliances, etc., were used in producing these phenomenal rappings, reported to the members present that nothing of the kind could be found on the person of the medium.

The Code

The Medium informed the Society that the code for answers to questions was as follows: one rap, "*No*"; 2 raps, "*Do not know*"; 3 raps, "*Yes*" and 4 raps, "*Doubtful.*"

The Medium was asked to remove her shoes and be seated on a chair in the center of the room. Raps were heard around the Medium's feet, in answer to questions asked by different members.

Her feet were then placed on two large books, but the raps heard during this procedure were very faint. Books were then removed and loud raps were made, so as to be heard by any one in the room. Questions were again asked and answered in a very satisfactory way to all present, with two or three exceptions.

Mr and Mrs. *Hall,* Mrs. *Burr,* Mrs. *Tobey* and *Dr. Dickinson* were very skeptical about some of the proceedings. These persons observed while raps were being made, the expansion and contraction of muscles in the Medium's ankles, and were tempted to believe that this had something to do with the rappings produced.

Test Conditions

The hands of persons present were placed under the medium's feet, on the floor, and some raps were heard, but mostly very faint.

The Medium then stood on a flat top office desk, with skirts raised to her shoe tops so all present could see that her feet did not move, and raps were heard very distinctly and answers to questions given in a very satisfactory manner.

Raps were given on the desk at two different times representing the tune of "*Yankee Doodle.*"

The Medium then stood on a tin plate placed on the desk and raps were heard, but somewhat faint. Then a large book was placed under her feet and rappings heard very audibly.

The Medium produced these raps under very exacting tests, which proved conclusively to all present (with the exception of a few still skeptical in their conclusions) that these raps were produded by unseen forces and outside of the contraction and expansion of the muscles. There was no visible effort in producing the same. (Signed) *M. C. Chance,* Acting Secretary.

You . . . are sincerely invited

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From Col. 2, This Page

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59—*Nature Spirits and Nature Forces* (50c); A 43 page pamplet by Max Heindel.

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